The Methodist Woman

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JULY-AUGUST 1948

THE Methodist Woman

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Woman's Division of Christian Service

Board of Missions and Church Extension

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The Methodist Church

BETTIE S. BRITTINGHAM, Editor

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OUR COVER

Children of Jesse Lee Home, Seward, Alaska, with Miss Mabel M. Best, Housemother. Courtesy of Ezra M. Cox.

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Ruth Murrell, R.N., superintendent, Seward General Hospital and Seward Sanatorium.

Harold M. Hilliard, superintendent, Puerto Rican Methodist Mission.

ASK YOURSELF

1. Name some high lights of the General Conference session.

2. Describe some of the activities of The Methodist Church in Hawaii.

3. Compare the early days in Susannah Wesley Home with the present.

4. Describe the early development of George O. Robinson School.

5. Name the towns where Methodist churches are located in Alaska.

6. "Methodist women in Alaska have learned to be ambassadors of good will." How?

7. Describe some children at Jesse Lee Home.

8. How can we better help Alaska through our Hospital service?

9. Describe the early beginnings of Methodism in Puerto Rico.

***Note:* Due to lack of space we have had to omit several articles on America's Geographical Frontiers. These will appear in later issues.**

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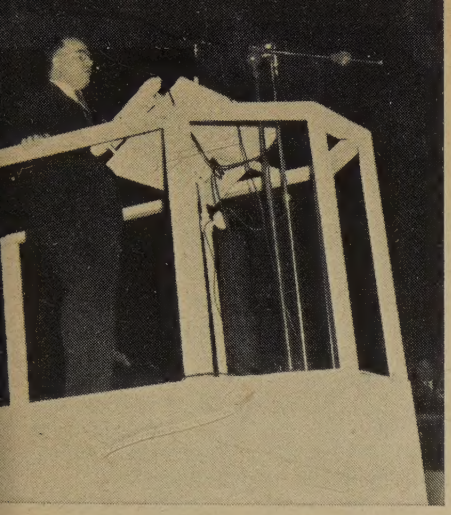


shop Oxnam brings the Episcopal address

For Christ and His Church

An Account of the General Conference

By BETTIE S. BRITTINGHAM

THE General Conference has just closed its sessions in historic Mechanics Hall, Boston. Sufficient time has not elapsed to see it in perspective. But certain things stand out!

There is an increasing recognition of the importance of the Woman's Society of Christian Service, of its organizational plan and its ability to accomplish objectives. In the setting up of most of the boards and agencies of the church, the value of having representatives from the Woman's Division of Christian Service on the national level, and of the Woman's Society on the jurisdiction, conference, and local levels was stressed many times. This is a humbling experience and should lead members of the Woman's Society to make an increasing contribution wherever opportunities present themselves.

The number of memorials which came to General Conference is a healthy indication of the concern of Methodists for their church. These memorials concerned almost every phase of the work of the church. The fact that individuals and groups across the nation and around the world were thinking in terms of how changes might help their church is to me a significant thing. More than a thousand memorials were before committees of the General Conference. Many of them were suggestions for changes in structure of boards; many concerned the program for the new quadrennium. Each memorial had the earnest consideration of committees and was heartily welcomed.

Other weekly magazines will bring to our readers a day-by-day account of the General Conference, and the deadline for copy for THE METHODIST WOMAN makes that approach impractical. We do want to share with our readers, however, certain impressions and certain challenges which came out of this great meeting.

We have watched The Methodist Church lead during the war years in a great Crusade for Christ program. The general plans outlined for our church have been adopted by most of the denominational bodies. "The Crusade for Christ," declared Bishop G. Bromley Oxnam in the Episcopal Address, "was boldly conceived, wisely executed, and demonstrated that a great church, without regimentation, can move as one toward challenging objectives. Proper balance was maintained between the order essential to united action and the freedom requisite to the full expression of the creative individual. The total resources of the church were mobilized. The wisdom of our fathers who established an organization in which decisions are reached democratically, and through which policies can be translated into action, was abundantly justified."

There are those who think immediately of institutionalizing, and thereby perpetuating, a creative idea such as the Crusade for Christ. It is wiser to seek another creative contribution rather than a duplication of a successful pattern. Consequently, the Council of Bishops, in co-operation with the General Conference Commission on World Service and Finance, the Council of Secretaries, and representatives of the Woman's Division of Christian Service, met together to consider a plan for the new quedrennium. The preamble to the proposed plan gives the best description of the challenges facing the church at this time. The general outline of the plan follows:

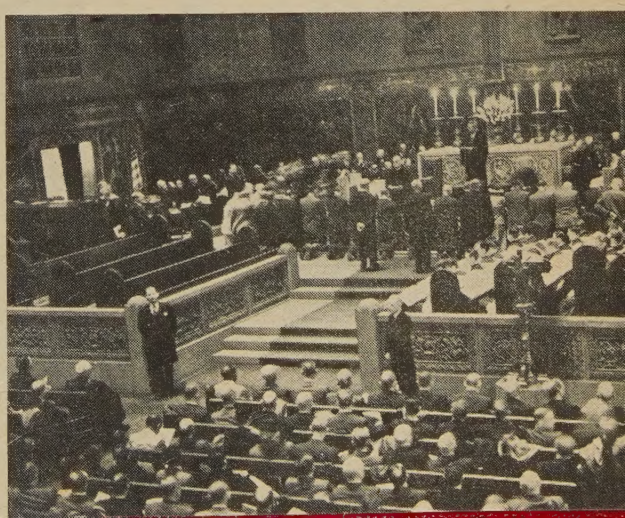
Preamble

"The peoples of the world rise from the ruins of war, hungry and hopeless, confused and disillusioned, but deeper than the hatred alive in many hearts is the desire for love and fellowship, for peace and understanding. The church must hear its Master speak, 'Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me. . . . If thine enemy hunger, feed him.'

"The yearning of the common man for life abundant is bound to the conviction that only ignorance and selfishness stand between him and the realization of his dream. Man is ready scientifically to solve the problems of producing enough of food, clothing, and housing to meet his physical needs; but man is not ready spiritually to solve the problems of living together, of establishing justice and brotherhood, and thereby to meet the needs of his soul. We must hear our Lord, 'Seek ye first the kingdom of God and his righeousness and all these things shall be added unto you. I come that ye might have life and that ye might have it more abundantly. Ye cannot serve God and Mammon.'

"Whether we take up arms and nation

Delegates at communion service in Trinity Episcop Church



: Mrs. Walker Milam, delegate from East Oklahoma Conference, relaxes after a nuous session (sessions began at 8:30 A. M. and continued until 10:30 P. M.)
***t:* Mrs. J. D. Bragg, President of the Woman's Division, delegate from St. Louis ference, brings the report of the Committee on Missions at the General Conference**

march against nation in war, or take up tools and the workers of the world labor in peace; whether we acquiesce in inequality, deepen class consciousness and drift into class war, or use intelligence to create equal opportunity and discover the larger unity that lies in brotherhood; whether we continue to discriminate against our fellow man, or build a society in which a man's opportunity to earn his living is based upon his character and his capacity and not upon his color, will be determined at last by the faith to which we give our minds and hearts. And he taught his disciples to pray, 'Our Father who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven.'

"'Follow me,' he said. In an hour when materialistic ideologies struggle for the soul of man, the church must win his heart and save his soul. We have heard his command, 'Go ye.' We march forward for Christ and his church, in the knowledge that life is found by losing it. Thus, in the full gift of self, both we and the church shall come alive to serve and to save.

"The Crusade for Christ was the response of the people called Methodists to the leading of the Holy Spirit in an hour of unprecedented crisis and unparalleled need. From the beginning, the Crusade was blessed of God because it came from God. This we devoutly believe. We have sought again to discover God's will for us.

The Plan

"We bring to you a Quadrennial Plan for your consideration and in response to numerous memorials; and recommend that it be called For Christ and His Church.

"The plan has two highly significant objectives:

"1. A Teaching and Preaching Endeavor in which Methodists may achieve a deeper understanding of and commitment to Our Faith, Our Church, Our Ministry, and Our Mission.

"2. A World-wide Advance in which Methodists may share in a ministry of relief and in carrying the gospel of Christ to the peoples of the earth." (The May issue was a call to this *Advance;* the details of which will be printed in a later issue of THE METHODIST WOMAN. While it is not anticipated that Methodist women will participate, as an organization, in the financial Advance program outlined at General Conference, a plan of Advance for the Woman's Society is being outlined to run parallel with this emphasis.)

The General Conference met in the midst of international crisis and it was expected that The Methodist Church would speak on the grave problems confronting us. While there were undoubtedly differences of opinion, the statement adopted by the conference on The Church and War and Peace was almost unanimous. It is highly important that Methodist women become familiar with the details of this statement. We can only quote from it in this brief space. Watch *The Christian Advocate* for a complete version of this.

The Church and War

"Though overt hostilities have ceased, peace has not come. Nationalism has increased. Vindictiveness and resentment dominate the international scene and retard the making of peace treaties. Fear and want abound. Rivalry and suspicion among victor nations, misery and despair among millions of the defeated, cloud the future. If there is to be any peace on earth, it can come only through that good will toward men which lies at the heart of the Christian faith. . . . .

"Since Christianity and war are utterly opposed, the church as the body of Christ, the carrier of the gospel, the institution that bears Christ's name, must not become the agent of any government for its furtherance. The task of the church is healing, reconciliation, the removal of prejudice and hate, the cementing of bonds of brotherhood, the exalting of God as the Father and Ruler of all mankind and Christ as Saviour of all. This task it cannot perform if it becomes a partisan in international conflict and destruction. 'Christianity cannot be nationalistic; it must be universal in its outlook and appeal.'"

The Church and Peace

"The primary conditions of peace lie in the attitudes of men. Since the church in a unique way holds in its keeping the moral and spiritual forces needed for a peaceful world, the church has a unique and God-given responsibility.

"As the church preaches, promotes, practices these affirmative Christian notes, it can be an agency of profound and far-reaching significance in laying the foundations of peace. Particular attention is called to the great work already done in promoting world fellowship and understanding through the missionary movement and the ecumenical church. That the bonds of brotherhood among Christians to an encouraging degree held firm during the recent war is occasion for humble thanksgiving to God. From the beginnings already made a world community must be fashioned in which occasions of war will give way before the righteous rule of the Lord of all the earth."

Then there followed in the statement paragraphs calling for continued relief to the suffering and support of the United Nations organization.

Again, quoting from the report:

Soviet and United States Relations

"Peace in the immediate future depends primarily on the establishment of better relationships between the Soviet Union and the United States. Whether the tensions and issues which divide these two powers can be resolved by orderly processes is one of the supreme challenges of our time.

"Christian men and women especially have an inescapable responsibility to resist a mood of despair, blind hatred, hysteria, and hopelessness. They should seek to develop mutual understanding in which differences with Russia can be reconciled.

"The Christian Church should not remain complacent in the present world situation in which there are powerful world forces which, left unchecked, could lead us toward untold misery and tragedy. Our worst menace is a spirit of hopelessness that any courses of action other than war is possible. Christian people should reject a spirit of fatalism about war. We affirm our convictions that war between the Soviet Union and the United States is not inevitable. . . . .

"It is our conviction that neither the peoples of the Soviet Union nor of the United States desire war. We call upon all of our people promptly to undertake to change the prevailing mood which

we believe conducive to war. We reaffirm the statement adopted by the Federal Council of Churches on April 26, 1948, in which it said: 'Some have come to look upon a *preventive war* as an acceptable means of settling the present international conflict. Such a state of mind we unqualifiedly condemn. The last war ended with the dropping of two bombs which alone killed over 100,000 persons and shattered the lives of many more. New war would plunge the world into utter misery. Whatever the military result, it would be an intensification of the misery which makes men willing to exchange freedom for dictatorship.'"

There follow two paragraphs calling for reduction and control of armaments and for opportunities for dependent and minority peoples.

Speaking of the cost of peace, the statement reaffirms the principle stated by the Federal Council of Churches: "The peace must make provision for bringing within the scope of international agreement those economic and financial acts of national governments which have widespread international repercussions."

Changes in the structure of the Woman's Society of Christian Service on a local level are described on pages 24, 26, and 28 of this issue. Members of the Woman's Society will want to study these pages very carefully and discuss them in the business sessions of their meeting.

We cannot discuss in these limited pages all the memorials which related to the Woman's Society or the work of women in the church. While the resolution for Clergy Rights for Women was not voted, the debate on this issue was of high order, and progress was made.

From the opening prayer by Bishop James H. Straughn, to the closing service of worship led by Bishop James H. Baker, the sessions were challenging. Whether the discussion was on the problem of temperance, race, organizational changes in the church, there came to me an overwhelming conviction that from this great host of 800 Methodist delegates, great strides were made. The closing prayer should be that of every Methodist, everywhere:

"Fix Thou our steps, O Lord, that we stagger not at the unven motions of the world, but go steadily on our way, neither censuring our journey by the weather we meet, nor turning aside for anything that befalls us. Amen."

Home Missions Night at General Conference

Exhibit for *The Methodist Woman* and new pieces of literature

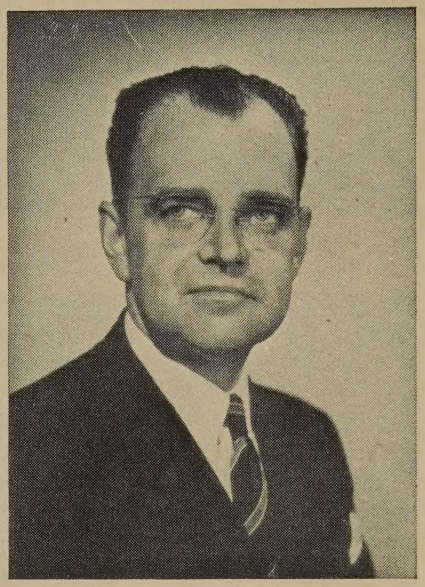
A Challenge from Hawaii

By ROY L. RUTH

WHAT comes to your mind when you think of Hawaii? Waikiki Beach? Surf-riders skimming over the water with the grace of a ballet dancer and the speed of an express train? Hula girls swishing their grass skirts to the plaintive rhythms of ukuleles and guitars? Beautiful leis of exotic flowers heavy with the perfume of the tropics? Balmy breezes, warm blue waters, moonlight sifting down through the gently waving fronds of coconut palms?

Is that what you think of when you think of Hawaii? If so, you are right. That is, you are almost right as far as you go. Actually, the hula girls do not wear grass skirts. They wear skirts far more beautiful than those "shredded-wheat" creations which tourists buy in the Waikiki curio shops, and which are made in the United States. The true hula skirt is made of dark green *ti* leaves. But as for the rest of that picture, you can find it all in Hawaii. But you can find a lot more besides—much of which is not mentioned in the travel folders.

For instance, you can find The Methodist Church in Hawaii. You can find it on the great sugar plantations; at Pearl Harbor; on the crowded thoroughfares of a great city like Honolulu; in the rapidly growing suburban towns; and in rural sections where the principal products are pineapples, papaias, and poi—not to mention bananas. The Methodist Church has been in Hawaii continuously for more than sixty years, and there are now Methodist churches on all of the major islands except one. There are Japanese Methodist churches, Korean Methodist churches, Filipino Methodist churches, interracial Methodist churches (known in Hawaii as "community churches"), and one church which is almost



Roy L. Ruth, superintendent

entirely Caucasian. Language still creates a barrier for the older people, and this necessitates the conducting of services in four different languages. We do not have any strictly Hawaiian churches, or any Chinese churches, since these are cared for by the Congregationalists through a comity agreement.

An interesting example of one of our rural churches is the little church at Kahaluu on the windward side of the island of Oahu (the island on which Honolulu is located). This church is made up almost entirely of Japanese young people, although there are a few older Japanese people to whom Rev. C. P. Goto ministers in their native tongue. The young people of this church are an attractive, enterprising group, who have been led during the past year or two by Rev. Toshimi Tatsuyama—a young Nisei, who plans to return to the mainland for further schooling.

As matters stood a couple of years ago, they had nothing but a small, one-room church. These young people were desperately in need of a building in which they could have some Sunday-school classes and social activities. Their homes were tiny cottages not one of which was large enough for a gathering place, and there seemed to be no money available for the construction of an adequate religious education building. There were so many churches in larger communities clamoring for the money available to meet their needs for more adequate religious education facilities that these young people knew they would have to wait a long, long time before it would be their turn to get a donation from the Board of Missions and Church Extension large enough to make possible even a simple, cheaply built addition to the inadequate facilities they had. For a time it looked as though there was no hope save to plod along, doing the best they could with what they had. Then someone had an idea.

The army was selling a lot of surplus property. On the other side of the Koolau Range there were some old army barracks for sale. They were rough, wooden buildings, but they were selling for one hundred or two hundred dollars apiece. Wouldn't it help if they could get one of those old buildings and place it behind their church?

"But those buildings are on the other side of the mountains," someone pointed out. "What good will they be to us?"

"And besides," said someone else, "where would we get that much money—plus the money needed for moving a building over here?"

But the young people were not to be discouraged.

"We can knock the building down and bring it over the Pali on one of the trucks we use for hauling bananas. Then we can put it together again ourselves."

And that is just what they did.

With the help of a gift from the Mission office, they got together

enough money to buy the building. With their own hands they knocked it down, loaded it onto one of their own trucks, and hauled it over the Pali. Then, working in splendid co-operation through many long weeks—taking all of their spare time when they were not in school, or at work on their fathers' farms —those courageous young people put the building together again. The girls stood by them, preparing meals for the boys who did the heavier work, and sometimes, as you will see from the picture, doing some of the heavier work themselves. One of the boys, an electrician, wired the building and installed the lights. And they all helped with the painting. Thus, in the spring of 1947, their new building for religious education was completed, and this writer had the great privilege of dedicating it.

No—the building is not exactly what they need. They really need an adequate Sunday-school building, with classrooms, a social hall, and a kitchenette. But they are not complaining. The young people of Kahaluu are mighty proud of that old army building, and of the fellowship of toil which it represents. And Rev. Toshimi Tatsuyama, their young pastor, is certainly proud of that group of energetic young Methodists, who dared to build their own Sunday-school building when they couldn't get one any other way. Today that church furnishes the only gathering place for wholesome recreation in that entire community, while at the same time it conducts a religious program which challenges the young people of Kahaluu to become adventurous followers of the "young and fearless Prophet of ancient Galilee."

Many more stories could be told of similar ventures. The energy and devotion of churches which have dared to undertake the impossible with amazing success is something to stir the heart of any person who has the interests of the Kingdom of God at heart. A number of our churches have purchased old army busses and are using them to bring children to Sunday school. The church at Kailua has purchased seven Dallas huts from the army and is using them until adequate facilities for religious education can be obtained. The members have already raised several thousand dollars toward a new religious education building, and they intend to keep on until all of the twenty-five thousand dollars required for the erection of a simple building with an assembly hall, rooms for Sunday-school classes, and an office for the pastor, can be secured. In the meantime, they are using those leaky old Dallas huts which they purchased, took apart, hauled to the church, and erected again through their own contributed labor. How long it will take them to raise the thousands of dollars still needed will depend upon how many gifts they receive from the mainland to help them. The church is interracial in membership, and at the close of 1947 it voted to accept the full responsibility for the salary of its energetic, winsome pastor, Rev. James B. Moore, of Ohio. It is located in the most rapidly growing suburban town in Hawaii, many of its members being commuters who work and live in Kailua. Inspired by the vigorous leadership of their pastor, the members of the Kailua church are filled with optimistic enthusiasm as they contemplate the growing influence of their church in the life of that community.

Many phases of the work in Hawaii are more like that in some of the fields under the Division of Foreign Missions and the Department of Work in Foreign Fields than those under the Division of Home Missions. Buddhism is still very strong in Hawaii and there are even now more Buddhist temples in the city of Honolulu than Methodist churches. Our young people often come from homes where the parents are Buddhists, and in our Sunday-school and youth work we cannot assume the background to be similar to that of children and young people in the

(*Continued on page 22*)

Girls helping build at Kahaluu

Boys working on religious education building

The Light Still Shines

By HOSHIE TOKUHAMA

EVEN as the world is rocking and roaring in a state of bedlam and turmoil, there are signs of hope . . . . I can seek and find calmness. I can find space for meditation and for communion with God. The Light still shines!

While in my hands I hold a newspaper flashing news of race riots booming here and there, I look up, and around me I see a heterogeneous group chatting cheerfully, each indifferent as to the color of the skin or of the nationality of the others. Ridiculous, they say, to be wasting time in the examination of the pigment of his neighbor, or investigation as to whether he's from China, Korea, Japan, Portugal, Spain, Germany, or England. Amalgamation has not hurt or marred this group of human beings in our Hawaii Nei. Of course not . . . . when was it ever harmful for brothers to live as brothers in God's world? On the contrary, they experience a more abundant living —a happier, a fuller life. So, amidst the shameful cries of race riots, I hear brighter sounds of brotherhood and harmony. The Light still shines.

By Ewing Galloway, N. Y.

Differences in beliefs threaten to separate the world. How narrow and stupid we appear when we attempt to settle these differences by restraining our opponents' freedom of thinking, the freedom of expression, or even by actually waging war against them! We overlook the way of God . . . . the way of Love. Will not his way work? We must strive for a world guided by love that knows no hatred, no warfare. We cannot hope to win others by force. They must be enlightened through education. To keep our children enlightened on all important problems and issues, we must retain and enforce the freedom to explore, to study, and to know the *truth*. After much exploring and thinking together, we do not expect all to come to exactly the same conclusion. No two persons are exactly alike. Does dissension necessitate division of the community or of the world? Perhaps, here again, Hawaii has examples to show that we can love our neighbors and live peaceably with them though they possess different beliefs from ours. In my little community, the young Christians of the different denominations and the young Buddhists work and play hand in hand, inviting one another to their activities. The children, whose parents come from the Philippines, the children, whose parents come from Japan, and the children of other immigrant parents attend the same schools and have a joyous time together studying, working, and playing. The peculiarities of each nationality add color to the life of the group. Through actual experience together, they discover that the differences are slight compared to the common factors which serve to bind them together into one group. So, despite the seeming hopelessness of the situation in other parts of the world, I believe that God's way works. The Light still shines.

Fear of the future dominates the lives of the parents of some of us. We want our children to be given a fair chance in life. We want our children to live in a safe and peaceful world. We want our children to be accepted in their community and make worth-while contributions to it. We want our children to have the courage and power to live righteously. We want our children to do God's will. Surely, we need not live in fear if we let God guide our lives. The future of our children depends upon each one of us. It behooves each one of us who accepts Christ to follow his way. We must truly realize that our children and we are free only as far as every neighbor is free. We cannot hope to suppress a group and expect to enjoy freedom, nor can we expect to lead happy and abundant lives while our neighbors in Europe and Asia are suffering from physical and spiritual hunger.

We pray God to forgive us for our selfish interests and wrongdoings. Help us to grow in understanding and knowledge. Help us to be open-minded and willing to change when it is for the good. Help us to know thy will and *do* thy will. Amen.

Just Off the Press

The Golden Cord. **To be used as a speaker's handbook for officers of jurisdictions, conferences, districts, and by others who may desire concise information about the Woman's Division. 45 cents. Order from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and Distributing Offices.**

Susannah Wesley Home

By FRANCES L. TAYLOR

Susannah Wesley Home was one of the early projects of the women's work of The Methodist Church in Hawaii. It opened in April of 1903, only four years and nine months after the very first meeting of women in Hawaii, and only three and a half years after the first appropriation of $500 was made by the General Society, in October, 1899. The activities in the community had, prior to these events, been more or less limited to the English-speaking church and to visits within the homes of the Japanese women, who were too shy and fearful to come to the strange meeting places of the new country. A Japanese Bible woman came from Japan in December of that same year and the first missionary sent out by the Hawaiian Committee came in August of 1900.

Miss Margaret Miller reading to a group of girls at Susannah Wesley

Miss Blois (now Mrs. E. J. Whitson), the second worker sent out by the society, has written this about her first years on the islands:

"At first Miss Nakano, kindergartner and Bible woman, and I lived in rooms at Bishop Willis' school (of the Protestant Episcopal Church). I purchased a bicycle and learned to ride almost immediately. I always rode to my classes and to do my visiting. My next move was into the mission home for the workers of the Congregational Church with Miss Woods, their missionary to the Chinese. It was beside the camp in which lived many Chinese and Japanese.

"Those were blessed days—full of work. We realized the Master's presence and we both sincerely rejoiced in our work in that camp. Mrs. Tominomori was the new Bible woman at that time—such a sweet, loving, diligent worker — and her husband and daughters were a great help in the work. She was a perfect lady—a true sister to the Japanese women. With Mrs. Tominomori we visited many families, some of them very poor and very ignorant. In our mission home we held classes to teach English. We had sewing classes for the children, and taught the young men English in the evening school. With the Japanese pastor and his helpers we held services in the camp every week. I had often participated in street meetings and outdoor services, but never had I engaged in any such as we held there. Opposite each long building was a long shed divided into compartments where the women might do their washing and cooking if they so desired, although many cooked on oil stoves in their rooms. There on Sunday afternoons four or five women would be cooking over a stove made of an oil can. Music always pleased the Japanese, so, by singing our hymns, we soon gathered a crowd who would then listen to the gospel of Love which uplifts and ennobles life."

It was then to Miss Blois that the Japanese parents turned when they felt they needed someone to help them care for their girls while they were out in the fields working, and offered her five dollars a month toward their expenses.

There were thirty-five girls this first year in the little cottage Miss Blois rented. But the first child was not one of the plantation children, for whom the place was opened, but a little girl whose mother had deserted her and whose father had given her away first to a Chinese and then to a Japanese, both of whom gave her back to her father because of the trouble of caring for so young a child. Miss Blois took her in, though there were no funds available for her support, except from Miss Blois's own pocket. This child was two and one-half years old.

During the early days women, too, were often given care. Many of these were young enough to be called children, for at an early age they had been forced to live in the house of their future husbands. Others were "picture brides" who came to Hawaii from Japan because their pictures had been chosen by single men laboring in the islands. Our own yardman at Susannah Wesley Home chose his wife in this way.

The name Susannah Wesley Home was given by Miss Jennie C. Winston, secretary of the Oriental Board, as a memorial to the "Mother of Methodism, and of nineteen children." As time went on, the home was opened to other races—first, the Korean, and later Russians, Puerto Ricans, and eventually all races and all mixtures. Today we seldom find a child who has a pure racial strain—they are usually mixtures, a high percentage of whom have some Hawaiian ancestry.

As we read the stories of those early days we are impressed by the

The home staff

similarities of program as well as the differences. The children were taught home tasks and had their little chores. They were taught cooking and sewing as they are today. The differences as written about by Edith S. Mack, a daughter of Mrs. Mack who was supertendent of the home in 1906, were much what one would expect:

"One great difference between those days and the present was the equipment. Then the cooking was done on an old wood stove, and the ironing was done with two big charcoal irons. The laundry consisted of two or three old-fashioned stationary tubs in the kitchen. There were electric lights, a telephone, and three bathrooms for the entire family, but no gas or electric stove, no electric irons or fans, and of course no radio. However, all the children kept well and were very happy.

"The children thoroughly enjoyed giving entertainments for their relatives and friends, spending weeks beforehand in learning little songs, recitations, flag drills, and tableaux. Of course, Christmas was an eventful time, since the biggest entertainment was given then, and besides there was the tree. True, the tree was trimmed with homemade paper ornaments and popcorn chains, and the gifts were few and simple, but what a lot of joy it meant to all, and particularly to those who never had heard the Christmas story, nor ever had seen a Christmas tree. During the summer vacations those who remained in the home looked forward eagerly to picnics at Waikiki Beach where their pleasure was in no way hampered by the comical assortment of bathing costumes."

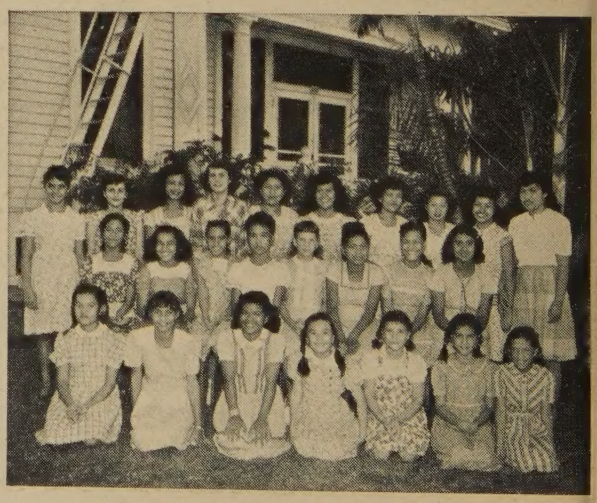
We have lost the simplicity of those early days just as the community has grown away from its leisurely pace and has become a modern city. Today the present and fifth home, opened in 1918, is a large U-shaped building with two small cottages—one for the older girls and the other for the yardman and his family—very pleasantly located on a small street in one of the less-fashionable parts of the city. There is a large yard with many unusual trees and shrubs, so attractive and well cared for that visitors usually comment upon it. The main building has, on the first floor, the office, living rooms, kitchen, and dining rooms, Evans Hall (a simple chapel), and three dormitories. Upstairs are the sewing room, isolation rooms, large social and study hall, and dormitories. Staff rooms are found on both floors and in the cottage. In the basement are thirty-six stationary tubs, modern equipment for laundry, and electric irons and boards for the girls, as well as a large well-filled storeroom for food. Since we live in a semitropical climate, doors and windows are open the year round, so that there is always a fresh, sweet odor in the building. The buildings are made of wood—inside and out. In the few rooms where there is wallpaper it is pasted onto cloth nailed to the boards—and not to plaster. Foods are probably more international than in any other institution under the Woman's Division of Christian Service, for we enjoy Chinese, Japanese, Hawaiian, and all European dishes. In addition, the home has a large beach house on the other side of the island where the girls enjoy vacation periods during the entire year.

Our girls go to the public schools. However, there are six who satisfied entrance requirements for Kamehameha School, and are studying in this school founded by Bernice Pauahi Bishop for children of Hawaiian heritage and now considered one of the best on the islands. These girls were so fortunate as to be granted scholarships by the Liliuokalani Trust (a fund left by Queen Liliuokalani for needy Hawaiians). Language spoken and taught in the islands is English though it carries phrases, words, and tones from the Oriental, Hawaiian, and Portuguese languages.

From the beginning each girl has had her tasks, as in any home. If she stays with us any length of time, she learns to cook a good

(*Continued on page 23*)

Susannah Wesley girls



George O. Robinson School

By VERR H. ZELIFF

Puerto Rico was opened to the evangelical churches with the occupation by the American troops and the raising of the "Stars and Stripes" proclaiming it a territory of the United States. The first Methodist church was organized in San Juan in the spring of 1900, Rev. Adna Leonard, later Bishop Leonard, being one of its first ministers. His sister, Mrs. May Leonard Woodruff, visited him during the year he was in Puerto Rico, and was so impressed with the need for a home for girls that upon her return to the States she presented the new field to the Woman's Home Missionary Society. In 1902, work was begun in a house in Puerta de Tierra, called the "San Juan Home." Six girls were enrolled that year. Miss Hannah Hegeman, the first superintendent, taught the girls not only the lessons of the schoolroom, but the care of the home.

Some time later the island was visited by Mr. George O. Robinson, a Methodist layman from Detroit. After inspecting the work done by Miss Hegeman and seeing the need for a larger and better place, he gave $10,000 for the purchase of property and the erection of a building. The Nairn Homestead, outside of the city, was purchased and the home moved to its present location in 1906.

In 1911, Dr. and Mrs. J. C. Murray arrived to take charge of the George O. Robinson Orphanage, as the home was called. Dr. Murray died in 1918, but Mrs. Murray remained as superintendent until 1931. During the years they served, the school was enlarged to accommodate eighty-five girls. In addition to homemaking, formal education was given through the eighth grade. The school was recognized by the Department of Education and put on the accredited list in 1919.

As the years passed, the tropics began to take their toll: termites, sun, rust from the salt air of the ocean, all had their part in the deterioration of the buildings. New and larger buildings were needed. Appropriations were made. The Queen Esthers took the responsibility for raising much of the money and the Wesleyan Service Guild gave the necessary linens. In 1941 the school was closed for one year, hoping that in the fall of 1942 it could again be opened. Due to the difficulty in obtaining necessary materials, it was not until 1944 that its doors could again swing wide.

The years have brought many changes to Puerto Rico. The cultural center has been gradually changing from Spain and Europe to the United States due to many factors: new government relations, new trade relations, and travel back and forth, both on the part of the Puerto Rican and the continental American. With the changing years has come a deep desire on the part of the Puerto Rican to give the best education possible to his children; but the population has increased much more rapidly than have the school facilities. In order to accommodate about half of the children of school age (the other half is not in school), the public schools are operated on either the double session or the interlocking plan.

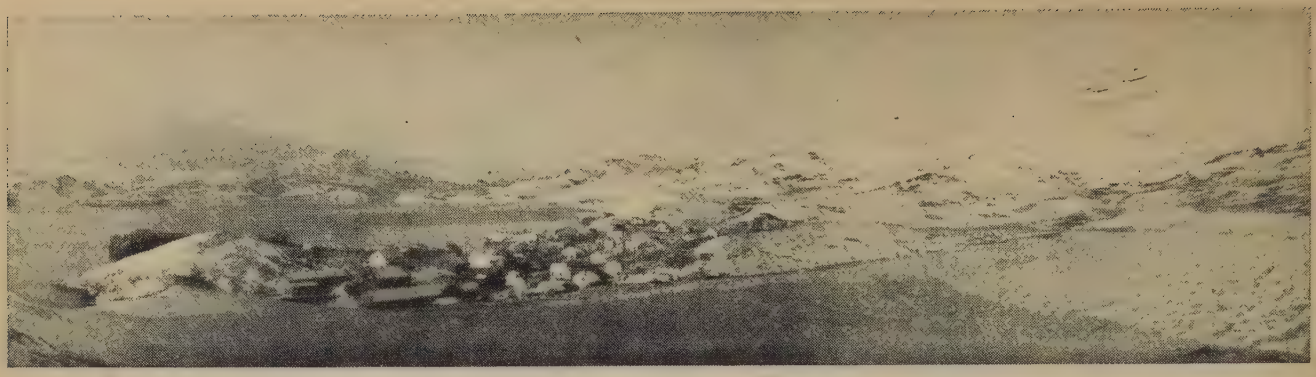
While Robinson has not changed its location, the surroundings have undergone a great change. Instead of being located on the outskirts of the city, it is in the midst of a very fine residential district. The new building is white and spacious with large balconies opening into patios at the rear. It is set in the midst of palms, Australian pine, and the fruit and flowering trees of the island.

Each morning children come for all grades, from the kindergarten through the senior high school. If you were to spend a day wandering from room to room, you would learn that Robinson School is not very different from a school in your own town. The same songs are sung, the same games played, the same lessons learned. Even after school hours you would feel at home. Hardly a day passes that a baseball game is not played on the back campus. In addition to the students who come in every morning for classes, a boarding department is maintained.

The school is accredited by the Department of Education of Puerto Rico. This year more than two hundred and fifty students have been enrolled. The school day at Robinson begins at eight o'clock. Classes, with the exception of Spanish, are taught in English. Every morning the children have a period of song and worship, even the smallest child having an opportunity to take part. During the day all students from the first grade through high school have classes in Spanish. The Puerto Rican children have separate classes because Spanish is their language, while continental girls and boys have to learn an entirely new vocabulary.

The children in the school come from families in moderate circumstances according to American standards. They are neither the rich nor the very poor. It is the group from which the leaders of tomorrow will come. We do not know how many, if any, of our students will become future leaders, but if they do, we hope that the training they receive at Robinson will make for *Christian* leadership.

Note: Supplementary materials on Puerto Rico listed in June issue, The Methodist Woman, page 12.



Unga, Alaska, where Constance Erickson is engaged in mission work

History of the Alaska Methodist Mission

By G. EDWARD KNIGHT

THE first mission work done by the Methodist Episcopal Church in Alaska was at Unga, in the Shumagin Islands. It was in the year 1886 that the Woman's Home Missionary Society sent Rev. and Mrs. J. H. Carr there. The following year Mrs. Carr died, Mr. Carr left the community, and the work was closed. The Woman's Home Missionary Society shortly afterwards sent Miss Agnes L. Soule to Unalaska, which was rapidly replacing Unga as the center of shipping in the North Pacific and Bering Sea area. In 1890 Jesse Lee Home was formally opened under her direction.

The organization of a church was not especially intended in the founding of the home, but, as often occurs, without a church as a center of worship the work was handicapped. Worship services were conducted at the home from the beginning.

In 1898 Miss Soule and the home's physician, Albert W. Newhall, were united in marriage, and for the next twenty-seven years they carefully superintended Jesse Lee Home. It has been said of their work that it has never been equalled by that of any other institution. One government official stated: "In twenty years of fishing-vessel inspection I have never once beached a fishing vessel manned by men trained under Dr. Newhall." The same official also told the writer that he could identify a home in which the woman had been trained under Mrs. Newhall. Said he, "It's the home with a washing on the line."

The next work opened in Alaska was at Douglas and Juneau, in 1899. In 1903 Rev. LaViollette was appointed to this work and made his home in Juneau. The two places were served from this point until the Douglas work was closed in 1910. For many years the church in Juneau was Methodism's leading church in Alaska. It continued in this position until sometime in the 1920's. By 1930 the membership in the Juneau church had begun to decrease, and it continued to decrease until, in 1938, the membership was less than when the congregation was organized. From that time there was only one way for the membership to go—up.

The year 1900 saw the founding of the Methodist church in Ketchikan. For years it was the only evangelical church in the community. Its beginnings were unspectacular, its history often turbulent, but it grew in membership and in prestige. It was destined to become Methodism's strongest church in the territory. Its membership became, and remains, the largest of any of our churches. For years it contributed more than two-thirds of all the money raised for benevolences amongst our churches in Alaska; today it still raises more than forty per cent.

Bishop J. W. Hamilton gave Methodist mission activity in Alaska a great boost when he brought a number of young missionaries with him to Alaska in 1903. He appointed Rev. John Parsons as superintendent. Many churches were organized which were destined to be closed because the mining communities which they served disappeared. However, some took root and grew. One of these was Seward.

In 1905, Rev. L. H. Pederson was sent with his family to Seward, where he established a church which has rendered a continuous service to the community. The Seward congregation has probably moved more often than any other in Alaska. The first church was a large tent. This was followed by what seemed to be a completely adequate building, which could seat about forty persons, with temporary living quarters for the pastor and his family in adjoining rooms. It wasn't long until the growing church and Sunday school needed these rooms, so the minister and his family moved into the present parsonage. In 1916 it was necessary to build a larger church to house the growing congregation. During the war years this building was frequently crammed, the presence of hundreds of soldiers having a wholesome effect upon the community, as far as church attendance was concerned. In 1945 the

Fort Raymond Army Chapel was purchased, and by September, 1946, had been moved into town and placed on the Methodist property, ready to serve as the new home of the Seward congregation.

The Woman's Home Missionary Society led the way in the establishment of Methodist work in the Nome area. It was begun out at Sinuk River, just west of Nome. By 1913 so many of the Eskimos had moved from there into Nome that it was advisable to move the mission also. Land was purchased, a good church and a parsonage were built, and work was begun with all types of people. In 1933 a federation was formed between the Methodist and the Congregational churches, with the understanding that the work with the whites be carried on in the property which the Congregationalists had built and the Eskimo work in the Methodist property. One of the features of the arrangement was that the ministry of the federated churches was to alternate every three years between the Congregationalists and the Methodists. What had been intended to be the strong feature of the federation has proved a hindrance.

The Lavinia Wallace Young Mission for Eskimos—locally known as the LWY Mission—has been more successful. The first reason is, possibly, that the Eskimos do not migrate like the white people. However, the mission's connection with the federated church has been on a purely personal basis. There has been no formal agreement which caused them to co-operate.

The church in Seldovia wasn't organized until 1921 when Rev. R. V. P. Dunlap began going there from Seward. He led the community in putting up a church building. Seldovia's first pastor was appointed in 1932, when Leon Vincent was sent there to found a marine mission. His work was to include not only Seldovia but all the villages of Cook Inlet and the Alaska Peninsula. Since 1937 the minister has confined himself to Seldovia, with occasional visits to Homer near by.

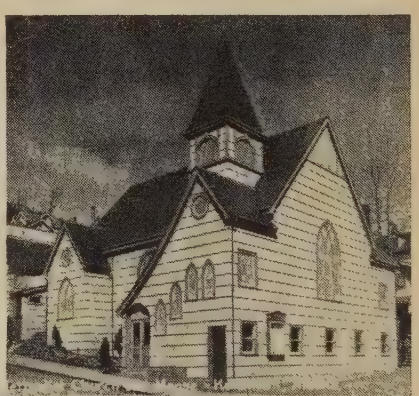
In 1928 it was decided to appoint a minister to Unga. A mission boat, with home port in Seward, would, during the summer, assist the missionary at Unga in visiting the villages along the Alaska Peninsula. In 1939, Miss Hazel Paramore was sent to Unga. She stayed one year and was succeeded by Rev. Oscar Olsen. The coming of the war, and the closing of all transportation to the island villages, made it necessary for him and his family to leave. The work was reopened two years ago by Miss Constance Erickson.

Two new pastoral charges were opened in 1944. In July, Miss Bertha McGhee began work at Hope, and later at Moose Pass. These mining villages are two of the oldest settlements on the Kenai Peninsula, but had never had regular church services, or training for the children. This work is now well established.

Rev. George Dolch preached his inaugural sermon in Anchorage, Alaska, on October 22, 1944. It is now the largest community in the territory and will probably remain so. Our church there is strategically located to serve all of the transients who come to central Alaska.

In 1946 an effort was made to re-establish our work at Douglas, with Rev. William Vernon Middleton as the preacher. The church now looks forward to being a separate pastoral charge, independent of the church in Juneau.

When one studies the list of missionaries who have worked in the Methodist churches, missions, or homes in Alaska, one is struck by the fact that just one in seven worked in more than one place. And it is obvious that the long pastorates and/or superintendencies have been the ones to produce the best results. Methodism has a great challenge in Alaska.



Upper right: **Church at Ketchikan, Alaska**
Lower left: **Methodist Church at Juneau, Alaska**
Lower right: **Lavinia Wallace Young Mission, Nome, Alaska**

The Woman's Society of Christian Service in Alaska

By MRS. G. EDWARD KNIGHT

MRS. CARLSON wore a happy smile as she was tucked into a rolling chair and wheeled down the corridor toward Ward One. It was the first time she had left her room since her chest operation, and the doctor had given permission for her to attend the World Day of Prayer service. The chaplain wheeled the young Eskimo woman into the room and over to the bedside of a friend who had lately come from Nome.

Glancing over the room one could see that these forty women, a few in wheel chairs, but most of them in beds, represented the women of all Alaska—a pretty little Aleut miss from our mission in Unga, a young mother who thinks with longing of her farm home in the Matanuska Valley, an Indian girl from Sitka, a young woman from far-off St. Lawrence Island, white women who, in this fellowship of suffering, have learned to understand and appreciate their dark-skinned sisters; all were joined that afternoon in the unity of prayer. They could not take audible part in the service, but such was the strong undercurrent of hearts at prayer that the far corners of Alaska must have felt the effects.

And so it is that Christian women in Alaska work together. Towns are separated by great distances so that women may not have the inspiration that frequent contacts with neighboring groups might bring. Resources for interesting programs must be gleaned from the printed page or from local talent. However, Methodist women in Alaska have learned to be ambassadors of good will when they travel. If a member of the Woman's Society of Christian Service from Anchorage has occasion to stop over in Juneau or Ketchikan she presents the greetings, and a firsthand report of the activities of her home church.

The Methodist Church has work at the following points: Ketchikan, Juneau, Douglas, Anchorage, Seward, Hope, Moose Pass, Seldovia, Unga, Unalaska, and Nome.

Anchorage is the growing metropolis of Alaska with all the hustle and bustle of a young city, while Unga is a little fishing village of the Shumagin Islands. Yet Methodist women have a common task in both these places, that of providing a wholesome Christian social influence. The little church at Unga does not have a department of Christian Social Relations and Local Church Activities, but its women are concerned with church dinners, teaching in Sunday school, and providing wholesome recreation which will keep the boys and girls away from drinking places and questionable dance halls. With the influx of new people there is the task of bringing them into the church, and helping them to find friendship which will prove an anchor in a shifting moral current.

Practically every Methodist church in Alaska has now, or pending, a building program. The matter of raising money for this purpose is one which taxes the ingenuity of every local Woman's Society of Christian Service. Bazaars, dinners, and bake sales have served to swell the funds. However, other departments have not been neglected. One group of women promoted the idea of tithing and has made it take the place of bake sales, and other money-raising devices, with marked success.

While our Woman's Division projects in Alaska are the concern of Methodist women everywhere, Alaskan women feel a particular responsibility for their welfare. We feel they are ours in a very special sense. Jesse Lee Home, Seward General Hospital, Seward Sanatorium, Maynard-Columbus Hospital and Lavinia Wallace Young, at Nome, are the living examples of the Christian way applied to the social structure in Alaska. Practically every church group in Alaska has had the heart-warming experience of serving through these institutions.

In Nome a young Eskimo mother was found to be suffering from T.B. Her husband was grief-stricken. He had just buried a baby boy, now his wife must go away, and he must find someone to care for little two-year-old Viola. The young mother was sent to the Alaska Native Service Hospital in Juneau. The father wrote to Jesse Lee Home about little Viola, telling how much he loved her and wanted her where he was sure she would be given good care. Viola was taken to Seward, kept under observation at Seward General for a while, and later had to be taken to Seward Sanatorium. An active member of the Juneau Woman's Society of Christian Service was in Seward for a time, visited the little girl, and when she returned to Juneau went to see Viola's mother to cheer and encourage her. This incident stimulated the interest of the Juneau society in the children at the Sanatorium. They collected books and toys to send. A Sunday-school class of the intermediate department sent gifts to the girls of their own age. Through the efforts of the Woman's Society of Christian Service, the missionary spirit has become a living and growing force which has spread beyond Alaskan shores.

About a year ago I went to Seldovia, a fishing village on Cook Inlet, to reorganize the Woman's Society of Christian Service. The

church had been without a pastor for a while and the activities of the society had been suspended. However, we found that nothing was needed but the stirring of the embers. An elderly woman proudly told us that she had been treasurer of the Woman's Society and had faithfully kept the funds, knowing that the time would come when the organization would be revived. The women of the town were eager to resume the activities of the local society and to get ready for the preacher and his family who were soon to come.

The underlying situation was that some years before two families of small children had been sent from Seldovia to Jesse Lee Home in Seward. They had grown into fine wholesome young men and women. Three of the girls had returned to Seldovia to establish their own homes. One of the young women became an officer in the new Woman's Society of Christian Service. I had not been there long when someone said to me, "There is a bright little tot running the boardwalks whom we think should be sent to Jesse Lee Home where she will have a chance in life." Not long after, the pastor persuaded two old people who had the care of the little girl to send her to the home. Since that time, whenever there is an opportunity, this little group of church women takes an offering and sends it to Jesse Lee Home.

Anchorage is a city of adventurous young people establishing their homes, and many of them have young children. These young mothers have not made their children the excuse for neglecting the church. Rather, they have seen in the little ones an incentive for building the house of God, a place where the children may grow under protection. There is an evening circle for young mothers and one in the afternoon to accommodate the individual needs. The Woman's Society of Christian Service is working hard for the building, but they have not left undone the rest of the program. Women of the church in Anchorage, led by the pastor's wife, Mrs. George Dolch, have proved themselves to be the good neighbors of Western Alaska.

Is there a group of native children en route to Jesse Lee Home, or to one of the Alaska Native Service schools? The person in charge calls the Methodist parsonage, and the children are cared for in Methodist homes. One mother told me that her twelve-year-old son had thus learned to appreciate folk of other races, and now looks forward to opportunities of sharing his room with an Eskimo, an Aleut, or an Indian lad. The housing situation in Anchorage remains bad, but in Christian homes there is still room for another.

Nome has a Federated Congregational-Methodist Church. The women follow the Woman's Society of Christian Service type of organization and work, but do not call themselves by the name. The influence of our mission projects is keenly felt and our work is destined to grow especially among the native peoples.

The Woman's Society of Christian Service in Ketchikan has a challenging task at home. Some of the members have for a special project active participation in maintaining a Sunday school in a little Methodist mission. The presence of Coast Guard families in Ketchikan offers an opportunity to bring young adults into the fellowship of the church. This society has united the traditional program of a hard-working Ladies' Aid with the newer concept of every woman in the church exercising her particular talent. Hence, it carries on a well-rounded program.

The Seward Woman's Society of Christian Service has been concerned also with a building program, but has concentrated on youth work. Two concerts produced by local talent among young people have been outstandingly successful. The Woman's Society supported by the entire church has demonstrated to the young people of the town that the church cares.

Alaska is a big country. Its people are widely scattered, yet united by common problems and common ties. Christian fellowship makes its influence felt in all directions. The language in which The Methodist Church can be best understood in Alaska today is that of her institutions, which seek to alleviate the problems of the awakening people of the country. The Woman's Society of Christian Service must not fail either locally or as a whole.

Clubhouse, Lavinia Wallace Young Mission, Nome, Alaska

Jesse Lee Home

By SUPERINTENDENT *and* MRS. GEORGE V. GREEN

"THE pullets laid six eggs today!" Those were the joyous words of Buddy about four o'clock one early spring evening. He had been taking care of some of the young chickens and the pullets were just beginning to lay. Buddy was learning that hens respond to good care and affection, and that day he was the happiest boy at Jesse Lee Home.

Only a few months earlier Buddy had come from a hospital where he had been convalescing from arthritis of the leg; he still walks with a limp. This boy has found something he can do well, something which he already sees may lead to a lifework. Buddy is a native Alaskan without a mother. His father, a hunter and trapper, is sending him, with his brother and sister, to Jesse Lee Home for care and schooling.

It was right after breakfast in the large beautiful dining room of Jesse Lee Home. There were nearly a hundred persons present—boys, girls, staff members, and a couple of visitors. George, another native Alaskan of eleven years of age, was leading the devotions and was telling about Lincoln. George has no father or mother. Jesse Lee Home is the first real home that he and his brother and sister have had. He is like so many native boys and girls—shy, reticent, slow in getting acquainted. When he first came to us, a little more than a year ago, from one of the small fishing villages on an island to the westward, there was little indication that he would soon be able to stand on his feet in front of a large audience and, without notes, talk about Abe Lincoln. Had you been there that morning, you would have been proud that you had helped to make it possible for George to receive the help that Jesse Lee Home is trying to give.

This past winter many of the

Mr. and Mrs. George V. Green greet new arrivals at Jesse Lee Home

boys passed the long evenings whittling. They reproduced their own ideas of polar bears, dogs, a hunter jumping a fence, seals, and other animals which they have known. One made a surprisingly accurate replica of the actual dog sled which he had used before coming to us. This project was the more interesting because it was voluntary and spontaneous and was accomplished with no special tools or equipment.

The Girl Scouts have been working on their badges, and have passed cooking, home-nursing, and sewing. We hope soon to have 4-H Clubs organized and engaged in our garden activities.

Then there is Martha, whose father and brother were both victims of tuberculosis. Her mother, pitifully inadequate, is a victim of the tyrant alcohol. Martha and her four brothers and sisters came to Jesse Lee Home a year and a half ago. Martha, although three years old, was just learning to walk, and was afraid of her own shadow. Yet, the following Christmas, she stood on a stool in our dining room full of people, and with dignity and grace conducted our little rhythm band in perfect tempo. We have ten little boys and girls, aged two, three, and four, in one group. You should see how they respond to recorded music.

One day they were given modeling clay and within a few days they had fashioned recognizable objects. One little girl made a strikingly accurate daffodil, her inspiration coming from a bouquet given them for Easter.

Occasionally a special dinner is prepared by the boys and girls, under the direction of the cook, even the bread and rolls being made and baked by a fifteen-year-old boy. He has the ambition to cook for a cannery crew this summer. He is also one of the star basketball players on the Seward High School team which was sent to Anchorage to play before the crowds at the Fur Rendezvous. After one such special dinner, two of the girls, eleven and thirteen, played a piano duet which reflected talent and appreciation of music.

Easter is always a heart-warming time with us. The local Methodist minister, Rev. Wyburn Skidmore, conducts a pre-Easter class for the older boys and girls. Then comes the day of decision when they take a definite stand for Jesus Christ. The climax is, of course, when all decked out in their Easter finery (most of which is sent to us by you folk "outside"), they make their way to the altar along with other townspeople, and take the vows of church membership. It is a serious experience to them, the memory of which they will carry with them the rest of their lives. They conduct themselves with dignity and reverence, and we are proud of them.

Jesse Lee Home, as perhaps you know, originated at Unalaska in 1890, as a medical missionary project. It was named Jesse Lee, hon-

oring the memory and pioneer missionary work of Jesse Lee, the founder of Methodism in the New England States in the late eighteenth century. Questions of transportation, convenience, and the desire for a more central location prompted the decision to move the home to Seward, in 1925. The site chosen is at the head of Resurrection Bay, about 100 feet above sea level, hence affording a magnificent setting, a commanding site. Surrounding it on three sides are the Chugach Mountains, with Mt. Resurrection in the background. Viewing these beautiful mountains —covered with snow in the winter, and in the summer, the flowers, the lush undergrowth, and the pines standing out—it is easy to understand why the favorite verse of so many people is, "I will lift up mine eyes unto the hills."

Jesse Lee Home, Seward, Alaska

The Jesse Lee Home plant comprises three main buildings connected by covered arcades. In the west building there are the boys' dormitories, staff rooms, a large gymnasium, a beautiful chapel, and in the basement, a workshop and playroom. In the east building, are the office, the reception room, the staff lounge, the four large dormitories for the girls with the connecting rooms of the matron, a small dining room, sewing room and, in the basement, supply rooms, laundry, and rumpus room. This building is named Goode Hall.

The grade school, which was built and is operated by the territory for the accommodation of our children, is about 200 yards away from our buildings. The highschoolers go into Seward to the town school.

At present we have almost 100 youngsters, boys and girls ranging in age from under one year to sixteen. These children come from all over Alaska: from Cape Prince of Wales, which is near to Russia, south to Metlakatla; from Sand Point, clear out in the Aleutians, east to Fairbanks, up in the interior. Some of these children are Aleuts, some are Eskimos, some Indians, either Tsimpshean or Thlingit, but most of them are a mixture of one or more of these races with the white race.

Of the children now with us, only four come from normal homes, many coming from homes that are broken by death, divorce, or separation. Over forty per cent of these children are with us because their parents either now have or have died of tuberculosis. Many of these parents are in our own Seward Sanatorium, operated by the Woman's Division. The hope is and the chances are good that most of these patients will be cured and then can re-establish their homes. Meanwhile we are giving their children every opportunity possible to build up their bodies with good food, cod-liver oil, pleasant surroundings, considerate care. One family of seven children averaged a gain in weight of nearly ten pounds each the first three months they were here.

The enthusiastic co-operation of the superintendent of the Seward General Hospital, Miss Ruth Murrell, and her nurses, makes possible the healthy condition of our youngsters. Dr. Shelton gives each child a thorough examination, including X-rays, before they were admitted to the home. Periodic examinations follow and, whenever it is necessary, tonsils, adenoids, and appendices are removed. Dr. Shelton is never too busy to see one of our children who needs medical attention, and we feel we are very fortunate in having him here in Seward.

The responsibilities that the children share in the work of the home, the daily chores—selection, preparation, and serving of good food; care of the younger children; work on the farm; care of the stock, which includes cows, chickens, pigs, and sled dogs; the planting and caring for the garden; the storing, canning, and preservation of garden projects; the canning of fish—all this, with the opportunity of going to a good school under favorable conditions, will be of great help to them when and if they return to their native villages.

Most important of all are the opportunities which these children are given for spiritual growth. Little Arnold, barely two, who with his brothers and sisters came from

(*Continued on page 23*)

Christmas at Jesse Lee

Seward General Hospital

By RUTH MURRELL, R.N.

"Do you have the plasma ready for the patient when we get him back to bed, Dennie?" asked Dr. Valle, as they were putting in the last sutures. It was a thrilling time for the staff at the Seward Sanatorium. A. R. Valle, resident physician and surgeon; J. H. Shelton, physician in charge of the Seward General Hospital; Dr. C. Earl Albrecht, territorial commissioner of health, and I were present. They had just finished a thoracoplasty, the first performed in Alaska. Thoracoplasty is the most advanced method of permanently collapsing the lung in the treatment of tuberculosis. Up to this time a lung surgeon had not been available to Alaskans for the performance of this operation. Now no longer do patients have to be taken on a long, tedious, expensive journey to the States for lung surgery.

My mind went back two a half years to the first seed planted by Dr. Albrecht when he asked if the Woman's Division of The Methodist Church would consider taking over the hospital at Ft. Raymond and converting it into a tuberculosis sanatorium. God works in a mysterious way, I thought, for in December of 1944 I recalled that, at the conference at Buck Hill Falls, Mrs. Stewart had asked me, "How can we better help Alaska through our hospital service?" Thinking of the insufficiency of beds in my own hospital, Seward General, and knowing that there were only about 200 beds in the whole territory for an estimated 4,000 cases of tuberculosis, the answer came immediately—"A tuberculosis sanatorium!"

A long series of conferences, with army officials, territory officials, and church officials, followed. This consumed weeks and months until more than a year had passed before the go-ahead signal was given. In January of 1946, work was started to rehabilitate, remodel and re-equip the old Ft. Raymond hospital for a tuberculosis sanatorium.

Mr. L. C. Wright, business manager of the Seward General Hospital, was tireless in his efforts to accomplish the work as rapidly as possible—working day and night to obtain equipment, supplies, and repairs. Most of the equipment left by the army had parts missing which were hard to obtain. Even the kitchen range, which had appeared to be ready for service, was lacking a motor.

In June, 1946, the Palmer Hospital burned, leaving fifteen patients without a roof over their heads. The San had to be opened to care for these patients, even before we were ready. On the evening of July 8, fifteen patients, some on stretchers, some ambulatory cases, came by train and were taken to the San—and the Seward Sanatorium was open for business. Shortly after this, the Valdez hospital burned and the patients were brought to Seward—some to go to the Seward General and some to the Sanatorium for care and treatment.

Four wards were soon filled—one hundred and sixteen patients. Then the Alaska Native Service, because of lack of funds, removed their patients to their own hospitals. This was quite a blow to the San. The overhead expense was so great for the few patients remaining, that it was feared the Sanatorium would have to be closed.

Dr. Albrecht, Delegate Bartlett, and the Woman's Division of Christian Service all joined in a campaign to get an appropriation through Congress to save the Sanatorium. Dr. Albrecht stated that the T.B. program in Alaska would be set back five years if the Sanatorium were to close. They would lose all they had gained and more.

Our prayers were answered and a Christmas present came in the form of a telegram announcing that Congress had appropriated $176,000 for the Seward Sanatorium. The Alaskan Native Service then brought back many of their patients and the work went forward again.

At the present time, there are a hundred and nineteen patients, and the fifth ward is being opened which will bring the total bed capacity up to one hundred and seventy-five. It is indeed an uphill struggle—days on the mountain top when a long-desired goal is attained; sleepless nights when we forget that God is leading the way and that we have not been left alone to work out our problem.

The over-all picture changes so often that we find it hard to keep up. For instance, Dr. Valle, Mr. Paul Nelson (business manager), and I met together to make plans for the opening of the fifth ward. We decided that we would keep it for men convalescents and we were well satisfied with that decision. A couple of days later, several children were admitted bringing the number up to fifteen. They disturbed the other patients in the ward, so we decided to use a part of the fifth ward for children. Then we went into a huddle trying to see how to make the necessary adjustment of personnel.

Of the fifteen children under treatment, little Archie Wemark, from Cape Prince of Wales, is the youngest. Most of them will go back to their homes restored to health. Viola, age three, was sent to Jesse Lee Home from Nome, but after being examined and X-rayed, was taken to the Seward General Hospital for observation. During the few months that she was with us she wrapped herself around the hearts of all the nurses, and when she was finally taken to the Seward

Sanatorium we were indeed sorrowful. Now she is well on her way to recovery, and her happy smile of greeting to staff and visitors lightens up the whole day.

Caroline, age fourteen, came from Sand Point to Seward, hoping to stay at Jesse Lee to finish high school and go on with her music which she loved. It was heartbreaking to see her after she had been X-rayed and the news was broken to her that she, too, would have to go to bed in order to get well. She has become adjusted now, and with her reading, studying, letter-writing, and painting, the days pass rapidly. Before she knows it, she, too, will be out, and going ahead with her education.

George Quinto, a little four-year-old, had a part of his lung removed about a month ago and soon will be able to rejoin his family in Juneau.

Robert Mayokok was flown to the Sanatorium from Cape Prince of Wales, about a thousand miles north of here. His case was only moderately advanced, but he was unable to adjust himself because of worry about his wife and four children whom he had left behind. With the aid of the Red Cross, the family was brought here, coming in skin boats to Nome and flying from there on to Seward. On examination, Mary, the little girl, was also found to have T.B., but the wife and boys were clear and are now at Jesse Lee Home. The father is more contented and has a much greater chance of recovery.

My mind goes back still further, to my arrival in Alaska and the early days of the Seward General Hospital, which opened for its first patients June 29, 1930. The building was leased by the Woman's Home Missionary Society in September of that same year. Miss Beth Stewart and I were the only nurses for about two months, until Miss E. J. Geijsbeek arrived to take over the duties as superintendent. Under her leadership, the hospital grew and improvements were made. In 1938 an annex was added, bringing our capacity to thirty beds and five bassinets.

In 1941, Miss Geijsbeek retired and I took over. In December, came the war—with blackouts, the closing of Jesse Lee, the army moving in, a bitterly cold winter, and then a fire which destroyed a large part of the town. That winter there was no hospital at the fort, and the boys were brought to the Seward General Hospital, homesick kids to whom we tried to bring a little of the love and kindness that they would have had at home, a bit of the love of Jesus Christ.

I think of the time of the Yukon disaster when we worked literally day and night to care for the folk that were brought to us. I think of the beds set up in the recreation room and how we had to send away some who did not need care too badly, to make room for those who were in desperate need of attention.

Now that Jesse Lee has been reopened, we again have the privilege of caring for the youngsters there and we are so proud of them. We have two in the house today, and as I passed by their room a bit ago I heard them singing.

Looking back I can see much accomplished, and the look forward is of yet wider reach—a great challenge. The medical work in Alaska is still in the pioneering field and our prayer is that we may catch the vision of the need and have the faith to meet it.

Patients in the Seward General Hospital, Seward, Alaska

Seward Sanatorium, Seward, Alaska

Methodism in Puerto Rico

By HAROLD M. HILLIARD

Few mission fields have witnessed a more dramatic beginning than that of Protestantism in Puerto Rico. The Spanish-American War of 1898 centered the attention of the American people on the island of Cuba, and little thought was given to Puerto Rico, which at that time was designated by Dr. Charles W. Drees as "the almost unknown, or in all events, the least known, of the Greater Antilles."

Dr. Drees who was recalled from Buenos Aires, Argentina, to open the Methodist work in Puerto Rico, gave this striking picture in his first annual report of the Puerto Rico Mission of The Methodist Church:

"Our people were called upon to witness in rapid succession the declaration of war against Spain, in April, 1898; the events of the Cuban campaign by land and sea; the bombardment of San Juan by Commodore Sampson May 12; the landing of troops under General Miles of Guanica, July 25; the brief military movements interrupted by the suspension of hostilities upon the signature and promulgation of the peace protocol of the 12th of August; the complete establishment of American sovereignty signalized by the raising of the Stars and Stripes over the government buildings and fortifications of San Juan and other places on the 18th of October. If these events evoked the patriotic ardor and enthusiasm of the American people, it may be imagined with difficulty what they signified to almost a million people thus suddenly liberated from relationships of nearly four hundred years' duration and introduced into the household of the United States."

In his report to the First Annual Conference, which opened March 7, 1902, Dr. Drees told of the enthusiastic welcome given by the Puerto Ricans to the Americans and their "unreserved acceptance of the new relationships established." Even at that early date, full Americanization was in the mind of the Puerto Ricans, and this created favorable conditions for all American enterprises. New laws were well received and great activity in commerce and industry was awakened. It is noted that the hurricane of San Ciriaco, August 8, 1899, which did much damage in the island, and temporarily checked the program of advance, aroused the sympathy and charity of the American people, and more completely welded the bonds of union between the United States and their new possession.

Interest was shown by the American soldiers, not only in the physical and educational needs of the island, but also in the moral and religious needs of this new member of the American family. Dr. Drees stated that the call to missionary effort was immediately heard. Some of the Protestant churches entered the field at once and it is recorded that eminent representatives of the Roman Catholic Church frankly confessed "the moral and religious poverty and degradation of large numbers of the people, the culpable neglect of their former religious leaders, and the widespread alienation from their traditional faith." During the military occupation, evangelistic work was begun, and meetings in the open air and elsewhere were largely attended.

The enthusiasm of the early missionaries was shown in the statement of Dr. Drees that he contacted other Christian workers on the day of his arrival in San Juan, Sunday, March 25, 1900, and accepted an invitation to preach to the Evangelical Lutheran congregation his first evening in the island. Within forty-eight hours after his arrival, he had secured "a desirable hall"! He held a prayer meeting during the week, and the following Sunday held a service with some fifty persons participating. From that day the work spread rapidly, and two years later, March 7-10, 1902, the First Annual Conference was held in San Juan. Churches had been established at Arecibo, Guayama, San Juan, and on the neighboring island of Vieques. The first conference reported 640 probationers, 195 full members, 179 baptisms, 468 in Sunday schools, and two churches and two parsonages erected.

Four years later, the Minutes for 1906 reported 12 missionaries, 14 local preachers, 18 exhorters, serving 13 charges on the islands of Puerto Rico, Viques, and Culebra. Seventeen hundred and ten "adherents" were reported, and 1,311 Sunday-school members in twenty-three schools. By that time, seven churches had been erected.

In recent years, the work has been seriously hindered by a lack of trained workers. As Spanish is the official language of the island, it is very difficult for one who speaks only English to work among the people, especially in the interior of the island. The past three years there has been a definite goal of a "Parsonage on every charge," and a number of parsonages have been purchased or built. Extensive repairs on church property and parsonages have been carried out on almost every charge. Last year, the Department of Church Extension spent over $100,000 on property in Puerto Rico. Badly needed parsonages, and new churches in strategic sites would take an additional $200,000. But not all of these buildings would be built at present if the money were available, because there would not be enough preachers to serve them. Ill health and climatic conditions have always taken a heavy toll of both

continental and native workers.

The Conference Minutes from the beginning of the work make constant reference to the illness of the missionaries and local workers. Another five years may see almost one-half of the present conference members forced to give up active service due to age and ill health. At present, there are not enough young men in training to fill one-half of their places. The Conference Committee on Ministerial Training is alert to the impending crisis, and is giving special attention to Training Courses and Institutes for Local Preachers, as well as the recruiting of candidates for advanced training in college and seminary.

Today, forty-eight years after the coming of the first Methodist missionary to Puerto Rico, our Methodist churches are actively engaged in the "Crusade for Christ." A "Year of Evangelism" is in progress, and plans are in the making to co-operate with other Protestant denominations next year in the celebration of the Fiftieth Anniversary of the coming of Protestantism to Puerto Rico. Evangelistic services will be held in all of our 104 preaching points on the three islands of Puerto Rico, Vieques, and Culebra. Part of the anniversary celebration is a plan to put the gospel in Spanish in every home in Puerto Rico. This is now being done on Culebra, and will soon be carried out on Vieques.

One of the most important phases of work in our Puerto Rican Methodism is the Sunday school. Most of our charges are circuits, and some of them are very large. Arecibo has ten Sunday schools on the charge. Camuy reports the same number, and others have six or eight. The density of the population is seen in the fact that Camuy and Patillas are a mile apart, both are large circuits, but do not overlap. The towns are on the seacoast, but the circuits reach back into the mountains and administer to a large number of people. Many of these church schools are directed by laymen who attend the main church Sunday morning and in the afternoon go on foot, or by horseback, to the country points. One of our greatest needs is literature and songbooks in Spanish for these outpoints.

An outstanding piece of work is being developed on the islands of Vieques and Culebra by Rev. J. K. Vincent, aided by Norman Gourley, a trained agriculturist, and some able native workers. This charge led the conference last year in professions of faith with 296, in spite of persecution and severe economic reverses. A small chapel is being built in the village of Esperanza with the help of a donation from the Department of Church Extension. The young people of the Vieques church are quite interested in the project, and have made 400 concrete blocks for the new chapel. A businessman of Vieques, not a churchman, became so interested in the work of the young people that he gave them an additional 500 blocks!

A former government project on Vieques, a farm of ten acres, with excellent buildings, has been purchased by the Mission Board. This lies in the heart of the island and is surrounded by 12,000 people. It will be used for worship services, health center, milk station, kindergarten, recreation center, and community center, as well as being a demonstration farm to help our people on this small island where food is scarce and prices are out of all reason.

Another of our new projects is the re-establishing of mission work on the near-by island of Culebra,

Hatillo, Puerto Rico

Aihonite, Puerto Rico

Hills on the Island

where 800 people have been without the services of a regular pastor for many years. Rev. Felix Cruz Parrillas, a local preacher from Vieques, recently reopened the work there and had more than fifty professions of faith in two weeks. The old parsonage, condemned ten years ago by the Board of Health, has been torn down, and a new concrete parsonage is being erected. The little chapel that has been used as a school, is in good condition, and is rapidly becoming the center of community life on Culebra.

With a population that is predominantly rural, Puerto Rico offers a real challenge to rural work. Last year, Rev. Richard E. Johnson came to the island as director and co-ordinator of Interdenominational Rural Work. In addition to intensive field work, Mr. Johnson has assisted in an Interdenominational Rural Workers' Institute, and has held a number of local institutes. In an Institute for Methodist Rural Workers in the North District last year, every Methodist pastor in the district was present.

The average Methodist church in Puerto Rico has a very full schedule. With Woman's Society, Methodist Men, Youth Fellowship, Prayer Meetings and Bible Study, and Training Classes for Probationers, there is a service every night in the week, except Saturday night. But Saturday is not wasted! That is "Visiting Day," and all the members are urged to spend the day visiting the sick and shut-ins, and making house-to-house visitations of non-Christians. Thousands of tracts and Scripture portions are distributed each year. The Spanish version of *The Upper Room* is widely used, and read with great interest.

The Puerto Rican Methodist is Spanish-speaking, reads his Bible, and sings his hymns in the language of his fathers from Old Spain, but he considers himself a true son of "Juan Wesley" and manifests herioc loyalty to his church.

A Challenge From Hawaii

(*Continued from page 7*)

homeland. Many of those in our Filipino churches have a Roman Catholic background, and these also require a somewhat different kind of approach from those raised in Protestant, or paganly secular, mainland homes. Our pastors find it exceedingly difficult to find Sunday-school teachers or youth workers who know enough about Christianity to be of any real use in our churches. This writer had twenty-five years in mainland pastorates before becoming superintendent of the Hawaii Mission, and he knows just about how short-handed all of our mainland churches are when it comes to finding adequately trained volunteer leaders for our work. But that shortage of workers in the average mainland church looks like a surplus when placed alongside the situation our missionaries face in Hawaii. Yet the work goes forward in spite of all difficulties, and we are gradually preparing young people for places of leadership in the future. Many are now attending mainland colleges and universities, and in our summer institutes we are challenging them to give their lives in either part-time or full-time Christian service.

Most of our workers are convinced that the time has come for a great forward movement in Hawaii. This is particularly true in the city of Honolulu. Thirty-five years ago the population of the city of Honolulu was slightly under 60,000. According to the figures gathered through 1946 and released in 1947, the present population of Honolulu is 267,710. So rapid has been the growth in recent years that several sections of the city are without any church. This means that we need to start new work in a number of places. But we are very short of trained workers. And before we can bring in new workers we must arrange living quarters for them, in a city which has as critical a housing shortage as exists under the American flag. In spite of these difficulties, however, we must find a way to start this work, and at once.

An official of Pan-American Airways told me the other day that by the time this article goes to press, that line will be operating an average of seven regularly scheduled planes a day, *each way*, between Honolulu and the Coast. United Airlines now has one plane a day, each way, between here and San Francisco. There are also many planes a day between Honolulu and all parts of the Orient and the South Pacific. Some are Pan-American planes; some are operated by other airlines. No one can sit in Honolulu's great modern airport terminal and hear the loud-speaker announcing the arrival and departure of planes, from and to all parts of the world, without having it driven home to him that the expression "crossroads of the Pacific" applied to Honolulu is far from a poetic figure of speech.

When it really dawns on people that it is possible to eat breakfast in San Francisco and dine in Honolulu nine hours later, there will be a tremendous increase in the number of tourists coming to romantic Hawaii for a brief vacation. This will require more hotels, restaurants, and all sorts of other services. These will require more and more permanent residents to man them. Thus the air age gives promise of making a still greater increase in the future population of Hawaii. In this hour we appeal to the Methodists on the mainland to lend a helping hand to the struggling churches of the Hawaii Mission, so that we can respond to the challenge of this new day.

Our churches are moving toward self-support. Some of these in pineapple camps and on sugar plantations may never be able fully to achieve that much desired goal. But many others are already partially self-supporting, and within the past five years several have become entirely so. The new churches which we hope to start in Honolulu will eventually be self-supporting. In the beginning, how-

ever, they cannot exist without your help. Provision must be made for living quarters for new workers. There must be places for Sunday-school classes to meet, and worship services to be held. Salaries must be provided for workers in a situation where the cost of living is staggering. And although we propose to do our best to help ourselves out here, we are counting on our fellow Methodists on the mainland to stand by us with their faith, their prayers, and their gifts as we endeavor to go forward in the name of Christ. We appreciate what you have done in the past. We believe that you will continue to respond to the stirring challenge of the present.

Jesse Lee Home

(*Continued from page 17*)

home conditions which would make a care-worker shudder, singing lustily, "Jesus Loves Me, This I Know," with a group of other toddlers, encourages one to feel that the seed which is being planted will bear fruit. Two of the older children, of high-school age, have already decided to enter full-time definite Christian service.

All of us are very proud of the alumni who have gone out from Jesse Lee Home to make their way in the world. Numbered among them are musicians, writers, nurses, secretaries, and ministers. Some are making Christian homes for their families, raising children of whom they may be justly proud, some of whom have been graduated at the head of their classes in high school and have won scholarships. Many are going on to college.

We thank God every day for our staff of thirteen consecrated workers, all of whom are making sacrifices in order to carry on at Jesse Lee and help to "train up the child in the way he should go," both by example and precept. We thank God also for you people "outside" who are making possible by your contributions and your prayers this work for the children of Alaska.

Susannah Wesley Home

(*Continued from page 10*)

meal, to make her own clothes, and to establish and take care of a home. No longer do girls come to our doorstep for admittance, but come through Case Working Agencies which investigate the needs in each situation.

Today our girls come for the most part from homes broken by death or desertion or mental illness, of one or both parents, or by divorce. We have taken some cases of emotional disturbance at the requests of psychiatrists but, for the most part, have continued with the so-called normal girl, who simply needs a home and loving care. Even now we occasionally find a girl who has never had a Christmas. This past year one of our fifteen-year-olds, who recently came into the home, said: "This is my first Christmas. Always before it was just another day." She also commented at Thanksgiving time when some of the older girls invited their boy friends to dinner, "This is the first Thanksgiving dinner some of these boys have ever had."

Christmas celebrations have also changed through the years. Everyone in the community is so generous and there are so many other activities that the home no longer tries to plan a program, but we have entertainments and programs given to the girls by outside groups, and of course Christmas trees, both inside and out, with gifts provided through the "Regular Folks" of the *Honolulu Star Bulletin*. The girls are very much a part of the community, attending school and church parties, belonging to clubs such as Girl Y-Teens, Girl Scouts, Brownies, and entertaining their friends in the home.

Numbers have dropped very considerably. This year we have only twenty-four. This is due to changes in the child welfare field, nationally as well as locally. The wider use of foster homes and federal aid—such as unemployment insurance which helps keep a family together in time of need, and aid to dependent children, which helps a mother keep her family together instead of sending them out while she works—are among those changes. What our place in the community is at this point is uncertain, but our Board stands ready to do whatever job is needed to help the youth of America.

The writer is indebted to Mrs. F. J. H. Schnack for the early history and the quotations used.

Northeastern Jurisdiction Meeting

"To make His way known" was the theme and purpose of the Seventh Annual Meeting of the Northeastern Jurisdiction of the Woman's Society of Christian Service. This was the first meeting in West Virginia and was held in Huntington, in the beautiful brownstone Johnson Memorial Church. Mrs. Harold S. Metcalfe presided. The church was beautifully decorated each day with lovely spring-flower arrangements at every vantage point, and the city was abloom with dogwood and spring blossoms. The speakers presented a disturbing picture of the world and a challenge to the women to take immediate action on matters of importance to the peace and progress of the world. Among those who addressed the sessions were Bishop James H. Straughn, Bishop W. Earl Ledden, Mrs. J. D. Bragg, Mrs. M. E. Tilly, member of the President's Committee on Civil Rights, Mr. Harold Ehrensperger of the Board of Education and editor of *motive*, and Miss Ethel Harpst.

The other missionaries present were Miss Violeta Cavallero, Miss Helen Carter, Miss Ruth Wright, Miss Dorothy Russell, Miss Joy Comstock, Miss Elizabeth Dalbey, Miss Ruth Flaherty, Miss Laura Robbins, Miss Ella Perry, Miss Katherine Donahue, and Miss Laura Williams. Mrs. W. M. Alexander, Mrs. Eloise A. Woolever, Mrs. C. C. Long, Miss Bettie S. Brittingham, Miss Helen Johnson, Miss Alice Murdock, Miss Mary Lou Barnwell, Miss Muriel Day, and Mrs. E. LeRoy Stiffler were also warmly welcomed.

Resolutions were adopted commending the study and support of the President's Civil Rights report, registering disapproval of the poll tax; favoring jury duty for women; support and encouragement of the United Nations, and support of a Christian civilian service plan, in place of the draft or U.M.T. Messages were sent to senators from delegates on the last named proposal.

Division and jurisdiction officers were guests of honor at a beautiful formal reception of Tuesday evening, following Mrs. Bragg's address, and the deaconesses and missionaries were honored Wednesday afternoon with a lovely tea.

The conference closed Friday morning with a pledge service, West Virginia Conference leading with $91,000 and Baltimore Conference second with $85,000. All conference pledges were larger than those of 1947. A total of $826,526 was pledged by the twenty conferences.

An invitation was accepted from Genesee, Northern New York, and Central New York Conferences to meet within their bounds for next year.

The Northeastern Jurisdiction Deaconess Association met previous to this meeting with Miss Thelma Stouffer, president in the chair, and a large number of deaconesses in attendance.

A New Look—At Local Church Activities

By THELMA STEVENS, *Executive Secretary*

We have reached the end of the second quadrennium and, on the basis of years of experience, the Woman's Division felt that the function of Christian Social Relations and Local Church Activities could be made more effective if certain minor changes were inaugurated in the by-laws of the local society, as well as in actual practice. These changes in brief relate to—

1. The fellowship emphasis of the local society.
2. Responsibility for the securing and allocation of funds by the local society.
3. The function of the Committee on Christian Social Relations and Local Church Activities in the local society.

These three changes must be interpreted in line with that phase of the purpose of the department that relates to the local church, namely, *"to inspire in women of the local church a greater devotion to and concern for the total life and work of the local church."* An effort has been made to integrate this part of the department's program into the larger outreach of the churchwoman's responsibility. "Local church activities," as generally interpreted, are vitally related to the wider ministry of the church to its own constituency and to the community at large. The miscellaneous service activities of the church—community opportunities and needs, and the educational process of building Christian attitudes in human relations—are interrelated and should together form the background of the many purposeful activities that are a part of the job of women in the local church. With this important goal in mind, it is well to give special attention to the three changes in the function of the program of Christian Social Relations and Local Church Activities, as recommended by the Woman's Division at Buck Hill Falls in December, 1947, and embodied in the by-laws of the local society.

1. *The Fellowship Emphasis of the Local Society.*

During the past two quadrenniums the by-laws and the "Guide" for the local society provided for a *Fellowship Committee* in the society, whose function to some extent overlapped the function of other committees. In the new plan there will be no Fellowship Committee, but its function has been integrated into the responsibility of the secretary of Christian Social Relations and Local Church Activities and her committee. *She is "to initiate and guide plans for fellowship activities" of the society.* That means that where societies now have an active Fellowship Committee that such a committee may become a subcommittee that clears its plans and activities through the Committee on Christian Social Relations and Local Church Activities. In societies where no committee exists, the secretary of Christian Social Relations and Local Church Activities and her committee should assume responsibility for same.

Activities, that may well come under the classification of "Fellowship Activities," will vary in every local church. They will be determined by (1) *the size of the church,* (2) *the extent* to which the pastor calls on women to share in the larger church fellowship plans, and (3) *the interpretation* of "fellowship" by the Woman's Society.

The following are among the most common services rendered by women, that come under the "fellowship" directive: visitation program to church families, shut-ins, newcomers, etc.; greeting or welcome committees at various church services and society meetings; special plans for making new members of church and society feel a sense of "belonging"; fellowship luncheons, dinners, parties, etc., for church families, or youth groups, or official board, or church-school workers, or other groups needing to "get acquainted" or "feel a part of the *total* group"; work with the membership committee on special features for new members; and many other responsibilities.

2. *Responsibility for the Securing and Allocation of Funds by the Local Society.*

During the past two quadrenniums many people have felt that the "raising of money" was the responsibility of the secretary of Christian Social Relations and Local Church Activities and her committee in the local society. The purpose of the department in the *Discipline* included the clause "to deepen concern for the *financial* responsibilities of the church," and the by-law governing the local secretary of Christian Social Relations and Local Church Activities stated that she should "supervise work . . . . formerly promoted by the Ladies' Aid Society." This "work" in many instances had included a major task of money-raising.

The Woman's Division has watched with gratification the growth of unity in local societies and felt that the time had come when many duties and responsibilities might be reallocated in order to make the machinery of the organization work more effectively in all relationships. On that basis the by-laws for the new quadrennium allocate ALL financial responsibilities to the Finance Committee. The following is the new by-law governing such financial responsibilities:

"The Finance Committee shall consist of the president, the treasurer who shall be chairman, and members chosen to represent Missionary Education and Service and Christian Social Relations and Local Church Activities, and such other persons as may be desired.

"It shall be the duty of the Finance Committee to consider the total budget of the society. This budget shall include the amounts to be sent to the District or Conference treasurer, and the amounts to be expended locally. Officers and committees of the society shall present all anticipated needs for funds to the Finance Committee of the Woman's Society of Christian Service for consideration in making the budget to be recommended to the society for adoption.

"The committee shall recommend the total budget to the society for its approval and adoption.

"Requests for funds not included in the budget adopted shall be referred by the society to the Finance Committee for study in relation to the total financial responsibility of the society. Such requests shall be acted upon by the society.

"The Finance Committee shall also be responsible for recommendations and plans approved by the society for securing all funds to be spent locally or channeled to the District or Conference treasurer."

This change in by-law may call for a change of practice in some societies. It will be readily recognized as a forward step when all matters relating to *requests* for money for local needs, *raising money* for any need, and *all items for the budget are channeled to the Finance Committee for recommendation to the Woman's Society.*

This change will make it possible for many local secretaries to give increased attention to fellowship and service activities in church and community, as well as the study program and follow-up action related to same.

When the secretary of Christian Social Relations and Local Church Activities and her committee have a request for funds to be directed to any need in the local church or community, or from any agency whatsoever, such a request will be referred to the Finance Committee. The local secretary or a designated member of her committee will be a member of the Finance Committee. Her committee on Christian Social Relations and Local Church Activities may make requests or recommendations to the Woman's Society for funds to be used in church or community activities, but such requests would automatically be referred to the Finance Committee for clearance or to be recommended in the regular budget.

Funds for the *promotion of Christian Social Relations and Local Church Activities* in the local society by the secretary and her committee should be made available through the budget's "Cultivation" funds in the same way that all other phases of the society's program are provided for.

All guidance related to Finance —budget making, budget raising, budget allocation, etc.—will go to the local society from the Division through the channels of the Treasurer and the secretary of Promotion. On the basis of this plan, local secretaries will disregard that part of question 6 that asks for the "*total* cash money spent this quarter by your society on local church and community needs."

3. *The Function of the Committee on Christian Social Relations and Local Church Activities in the Local Society.*

During the past two quadrenniums many leaders in local and conference societies have felt that the Woman's Division should reallocate the functions of the program of Christian Social Relations and Local Church Activities and provide for *two secretaries* on the local level, one for Christian Social Relations and one for Local Church Activities. Many others felt that there was great value in relating the two responsibilities under one secretary.

The Woman's Division gave considerable study to the matter and the result was a recommendation that the work of Christian Social Relations and Local Church Activities continue as a unit *with greater and more effective use of the members of the Committee on Christian Social Relations and Local Church Activities.* The by-law states that "the society may appoint a committee or committees to assist the secretary in developing this *total* program, allocating special responsibility, as needs arise." It further sets up this *Committee on Christian Social Relations and Local Church Activities* to "meet regularly and study the special needs of the church and community, and social issues of concern to Christians. The committee shall bring reports and recommendations to the regular monthly meeting of the Woman's

(*Continued on page 35*)

"The Secretary of Christian Social Relations and Local Church Activities shall direct and promote the work of the society in community service, guide special studies of community and world conditions, recommend to the local society studies and actions relating to social issues, initiate and plan and supervise service activities, approved by the society in accord with the policy of the Woman's Division. She shall encourage the membership to cooperate in and support the total program of the local church to the end that the church may achieve a high degree of effective Christian influence and power. The society shall appoint a committee, or committees, to assist the secretary in developing this total program, allocating special responsibilities as needs arise. The secretary shall be a member of the Program Committee and Finance Committee of the society. She shall make reports of the work to the society and shall send quarterly and annual reports to the corresponding District or Conference officers."

"There shall be a Committee on Christian Social Relations and Local Church Activities in the local society. This committee shall meet regularly and study the special needs of the church and community, and social issues of concern to Christians. The committee shall bring reports and recommendations to the regular monthly meeting of the Woman's Society of Christian Service. Special subcommittees may be appointed as need arises."

Changes in the Organization of the Woman's Society of Christian Service in the Local Church

By MRS. ELOISE A. WOOLEVER, *Executive Secretary, Woman's Section of the Division of Education and Cultivation*

For two quadrenniums the Woman's Society of Christian Service has functioned through the pattern worked out in ad interim committees prior to the unification of the Woman's Societies of the three branches of Methodism. It was felt wise to test the organization for a sufficient period of years before considering any major changes and two quadrenniums seemed not too long a time for this experimental stage.

Looking toward the third quadrennium, a careful study was made of the Foreign and Home Departments, the Department of Christian Social Relations and Local Church Activities, the Section of Education and Cultivation, the various Division committees and jurisdiction conference, district, and local societies. This study was carried on for months. In general, the pattern established in the beginning has proved the wisdom of those designing it. It is surprising that so little alteration in the setup seems necessary and wise. However, this study did result in a few amendments to the constitution and by-laws, which were adopted by the Woman's Division of Christian Service at the 1947 annual meeting. It is believed these will add to the effectiveness of the society on every level. The aim held in view was, as someone expressed it, "to unify and simplify."

Because some of these changes were constitutional amendments it was necessary that they be adopted by General Conference before becoming effective. This was done at the General Conference meeting in May. The following changes are the major ones affecting the society in the local church:

1. The fiscal year of the Conference Woman's Society of Christian Service is changed *from* January 1 to December 31 *to* June 1 to May 31, beginning in 1949, to correspond with the fiscal appropriation year of the Woman's Division of Christian Service. This will mean that in the local society the last transmission of funds by the local treasurer to the district or conference treasurer must be made as of April 30, so that the treasurer's report and the society's funds will reach, through proper channels, the Division treasurer on May 20, in order that the books may be closed by May 31.

Beginning June 1, 1949, officers in the local society, with the exception of the treasurer, will send their reports to their respective district or conference officers June 1, September 1, December 1, and March 1.

This change of year will mean that the election of officers in the local society should occur in May. Also the Officers' Training Day should be held in May. May will become a most important month in the Woman's Society of Christian Service in the local church.

There are advantages in this change of year. One is that officers will have opportunity to go to Summer Schools, to become familiar with the programs and study courses beginning in September, to secure training in leadership and to lay plans for the fall and winter months during the time which is, in general, the "slack season." Another advantage is that more women with ability to lead will be available for officers for they will not have assumed responsibilities in other organizations, as now is often the case when the Nominating Committee is attempting to build its slate of officers the latter part of the year.

2. Another change in by-laws for the society in the local church is one affecting the treasurer's term of office. While in the past the treasurer has not been subject to the limitation placed upon other officers whose term was limited to four years, now the treasurer is limited, *but* to an eight-year term. The Woman's Division has interpreted this by-law as meaning that the length of term is retroactive and that if a treasurer has held office eight years she is ineligible for re-election.

3. There are several changes in the duties of the Finance Committee. As is well known, the budget of the local society covers three items—(1) Missions, (2) Christian Social Relations and Local Church Activities, (3) Cultivation Fund. It seemed logical to provide that the promotion and securing of these funds should rest in the hands of the Finance Committee. Since unification, the responsibility for securing the funds for Christian Social Relations and Local Church Activities has been largely the responsibility of the secretary of Christian Social Relations and Local Church Activities. This followed naturally because this department of work inherited the work previously done by the Ladies' Aid Society and often that society was the money-raising organization in the church. The result has been that in many societies the principal emphasis, and sometimes the only emphasis, in Christian Social Relations and Local Church Activities has been the money-raising one. Now the responsibility for promoting and securing funds, as well as recommending the budget to the society for adoption, has been given to the Finance Commitee.

The Finance Committee has been composed of four members: the president, the treasurer (who is chairman), one member representing Missionary Education and Service, one member representing Christian Social Relations and Local Church Activities. Now an amendment has been adopted making it possible for additional members to be added, if desired, by the society.

Any suggestions, plans, or information as to financial promotion, policy, and practice will be channeled to the local society from the Division, through the treasurers' line to the local treasurer and through the line of Promotion secretaries to the local president.

Another addition to the duties of the Finance Committee is this: "Requests for funds not included in the budget adopted shall be referred by the society to the Finance Committee for study in relationship to the total financial responsibility of the society. Such requests shall be acted upon by the society."

4. There is a change in the reporting of the pledge of the society. Now the pledge of the Guild to missions is to be *added* to the pledge of the Woman's Society of Christian Service, but is still to be designated as Guild pledge. This means, of course, that the pledge

(*Continued on page 35*)

Missionary Education

SUGGESTIONS FOR THE STUDY OF AMERICA'S GEOGRAPHICAL FRONTIERS

By HORACE W. WILLIAMS

"AMERICA'S geographical frontiers" present an unusual opportunity for study this year. Combining in one a consideration of five interesting challenging areas of American life and responsibility, each of these areas presents to the church opportunity for evangelism and Christian service which it cannot overlook or set aside for future action.

The textbook for this course is *On Our Own Doorstep,** by Frank S. Mead. The price is, paper, 90 cents; cloth, $1.50. The announcement of this book describes it as "a graphic introduction to the problems of the hour in Alaska, Puerto Rico, Hawaii, the Canal Zone, and the Virgin Islands sketched against the background of history and Christian concern. This intensely interesting book designed for Adult Home Mission study groups, is also of importance to all who have a deep concern for the destiny of the people who live under the flag of the United States."

In preparing to teach this course and throughout the class sessions the instructor should keep in mind that the course should help the members of her class:

Have a new interest in the five areas included in this study.

Become more aware of the peculiar conditions, problems, and needs of each area.

Understand what the church can do to meet the spiritual and social needs of the people.

Co-operate understandingly and effectively in many projects or activities which the church is carrying on or may initiate in any or all five of our geographical frontiers.

The teacher will want to secure a copy of *A Guide on "America's Geographical Frontiers" for Leaders of Adult Groups,** by Bettie S. Brittingham (35 cents). This guide gives detailed suggestions about planning the course and conducting it in six sessions. It also provides worship materials.

The textbook is so written that students reading it will get interesting pictures of the land, the people, the history, and the economic, social, and religious conditions existing in each of these five outlying parts of America's frontiers.

In teaching the course, attention will be given to all these facts as a background for the heart of the study; namely, the people and their needs. It has been said that "these continental frontiers and outposts have been headlined for years in terms of their value as naval and air bases in the strategy of global war. But what of their peoples? What of their human values, needs, and potentialities? It is with these that the world Church of Christ is primarily concerned. The changes sweeping over these areas in recent years have created conditions and opened up opportunities that demand full, and immediate study and energetic action by the whole fellowship of American Christians in a new, united missionary effort." In the light of the challenge contained in this statement the teacher should ever keep in mind the fact that the attention and interest of the class should be directed to the people and their needs, especially those which the church can help to meet. At the same time the class should discover the distinct spiritual and social contributions which these areas can make to American thought and social life.

The following resource material will be helpful both for the teacher in her preparation and for special reading assignments to members of the class:

Overseas America, by Charles F. Reid. Foreign Policy Association, 22 East 38th Street, New York 22, N. Y. 25 cents.

*Forty-Eight Plus,** by Constance M. Hallock. 75 cents.

Hawaii: Off-shore Territory, by Helen Gay Pratt. Charles Scribner's Sons, 1944. $2.50.

*Pioneer Hawaiian Christians,** by Frances Eastman. 15 cents.

*Puerto Rico Today—and Tomorrow,** by William and Ruth Hastings. 50 cents.

Puerto Rico: An American Responsibility. Foreign Policy Association, 22 East 38th Street, New York 22, N. Y. 25 cents.

Alaska Under Arms, by Jean Potter. The Macmillan Co. $2.00.

*The Bishop of All Beyond,** by Winifred Hulbert. (About Sheldon Jackson of Alaska.) 15 cents.

*She Made Many Rich,** by Catherine B. Herzel. (About the Virgin Islands.) 15 cents.

Political Map of Alaska, Hawaii, Puerto Rico, the Virgin Islands, and the Canal Zone.* 35 cents.

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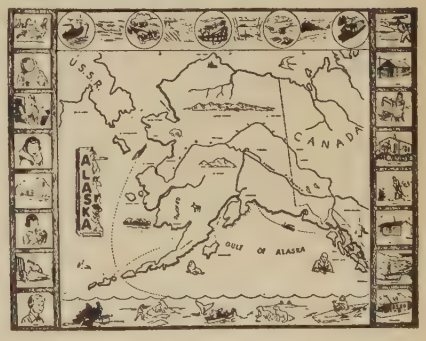
* Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio; and Distributing Offices.



Wesleyan Service Guild

By MARION LELA NORRIS

Changes in Guild Procedure

With the experience of two quadrenniums, the Standing Committee of the Wesleyan Service Guild, in co-operation with a special committee of the Woman's Division of Christian Service, asked for certain changes in the organization of the Guild, both in the Division and in the local church. These recommendations were accepted by the Woman's Division at the annual meeting in December, 1947, and referred to General Conference for its approval, which was given last May.

Division Changes

The constitution and by-laws of the Wesleyan Service Guild have been changed to by-laws, and harmonized with the constitution and by-laws of the Woman's Division of Christian Service, and the Woman's Society of Christian Service.

The membership of the Standing Committee of the Wesleyan Service Guild has been changed to make it more truly representative of the jurisdictions. The six Guild members, one from each jurisdiction, continue to be elected by the jurisdiction Guild (or by the jurisdiction Guild committee, if necessary). The six members of the Woman's Division of Christian Service are elected at the organization meeting of the Woman's Division of Christian Service.

Both of these groups of six members are elected for a quadrennium.

There is change, however, in the number of Guild members at large. This is reduced from ten to six. There is also change in the plan of their election.

At the organization meeting of the Woman's Division of Christian Service, these twelve members of the Guild Standing Committee elect the six Guild members at large, one from each jurisdiction, to represent their jurisdictions and to serve with the other members of the Standing Committee, for a quadrennium.

Previous to this organization meeting, each jurisdiction Guild has nominated three Guild members to be considered by the twelve committee members in the election, though the selection is not limited to the eighteen nominated.

Each conference Guild, in turn, has had the privilege of nominating one or more Guild members, these to be considered by the jurisdiction Guild in its nomination of the three.

In due time, this process will extend to the district Guild, for it is the desire of the Standing Committee of the Guild to get the voice of the "grass roots."

Changes in the Local Unit

The Wesleyan Service Guild has always been a definite part of the Woman's Division of Christian Service, maintaining a co-operative relationship with the local Woman's Society of Christian Service. This relationship is fostered by the by-law provision making the president and the treasurer of the local unit of the Guild members of the executive committee of the local Woman's Society. Also, where desirable, the Guild may elect one of the members of the Woman's Society as its co-ordinator. It is her duty to represent the Guild at meetings of the Woman's Society, and to keep each organization in touch with the other.

The Guild still has its own organization in the local church—officers, members, meetings, programs, budget, pledge, and so on. Its membership and pledge, however, are added to those of the Woman's Society of Christian Service. This makes the total membership of the local Woman's Society, inclusive of both Woman's Society and Guild, and the total pledge to missions of the society the sum total of Woman's Society and Guild.

Guild membership and pledge, however, are also reported separately by both Guild and Woman's Society in local, district, conference, and jurisdiction reports, so that the total Guild membership and Guild pledge may be reported, semiannually, to the Division.

The Standing Committee of the Guild and the Woman's Division of Christian Service feel that this new plan will bring the desired closer relationship between Guild and Woman's Society.

It is the policy of both Woman's Society and Guild to have women belong to one, or the other, not to both organizations.

Expansion Program

The Expansion Program of the Guild continues through December 31, 1948.

With almost one third of the women of the country gainfully employed, the membership of The Methodist Church offers great opportunity to the Guild for expansion. In this, the Woman's Society is of great help, in calling to the attention of the Guild, employed women who are new in the church and the community, discovered by their calling committees. The Woman's Societies also often take initiative in helping new Guilds to get started in their own and near-by churches.

Sometimes there is need of a second Guild in a church, for various reasons, such as differing working hours, or the needs of a younger group of employed women who are just starting their first jobs. The latter will often participate more actively and more freely in a group of their own than in one in which their former teachers or present "chiefs" hold office.

In addition to the gainfully employed women in The Methodist Church who are eligible for Guild membership, there is almost unlimited opportunity for Guild Expansion among the nonchurched employed women, some of whom occasionally come to church to sit in the back seats, and others of whom never come. The Guild program has attracted many such women into membership, and has served to help them later find satisfaction in church membership.

The Guild, then, is one of the best avenues through which the minister not only enlarges his membership roll, which is very important, but adds to his constituency capable, experienced women with initiative and vision, who can make great contributions to the working force of the church as well as to its budget. This is important, since often the church fails to recognize and use the abilities and experience of its gainfully employed women.

Summer Plans for Secretaries of Student Work

By MRS. THOMAS PRYOR,
North Central Jurisdiction Secretary of Student Work

THE middle of June sees the return of many students to their homes for the summer months. A good percentage will be gainfully employed for the summer period; others will be resting and relaxing at home. Because they have been away all year, perhaps there will be a feeling of strangeness for them in the local church. Their high-school friends are gone, and there are not too many familiar faces. If they are not made to feel at home, other week-end activities will take the place of attendance at church and church school.

Here is where the Student secretary of the local church can be of service. If she has been actively interested in these young persons, she will be on hand to greet them when they come back to church in the summer, and she will know their interests so that she can suggest ways in which they can serve the church in summertime. Teachers are needed to substitute for regular teachers who are on vacation; the choir needs a summer director; vacation Bible school needs leaders; the nursery needs supervision; the Sunday-school picnic needs someone to direct games and plan activities. If a student becomes active in working in the church, there is a new interest and a sense of "belonging." And perhaps new skills learned at college can be put in practice for the first time.

July and August are the months for the sending of the Introduction Cards to college. Because of the increased enrollments in colleges and universities, most students are not only accepted, but their residence ascertained by the first of July. The directors of foundations have expressed over and over again the need for receiving the Introductory Cards *early* if it is to be effective for immediate contact when the student first arrives on the campus. Bits of information about the student's background and experience in the home church are most helpful. But most important of all is to see that the card is mailed *early*—before school opens in the fall. Let us make this a *must* for the summer months. (These Student Information cards, obtained free from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and Distributing Offices, should be filled out and mailed to either the Foundation director or pastor of The Methodist Church nearest the campus, or the conference secretary of Student Work).

Methodist Children Will Learn About Work in Puerto Rico

By RUBY VAN HOOSER,
Secretary of Children's Work

BOYS and girls in The Methodist Church will have an opportunity during the current the Christian work that is being year to discover many things about carried on in the lovely island of Puerto Rico. This emphasis is an adaptation for children of the theme, "America's Geographical Frontiers," and together with the study of China, make up the missionary emphases for Methodist boys and girls in 1948-49.*

Among the friendly missionaries whom the children will come to know is Miss Bernice Huff, who for eleven years has been teaching in the kindergartens of Puerto Rico, carrying forward the program of development that we see at the present time in connection with the George O. Robinson School.

Of her first days on the island, Miss Huff writes:

"I arrived one Monday evening and the next morning journeyed by the old street car with my assistant to the kindergarten on Sol Street. The room was full to overflowing with mothers and children, all speaking Spanish as fast as they could. With Miss Mercedez' help I enrolled fifty children in the kindergarten and twenty-five in the first grade, and went home exhausted. My first use of Spanish (which I had studied for one year, seven years previously) was almost entirely in the imperative mood. Fortunately I had a songbook and some storybooks and we set about translating stories. Of course, the first months were rather hectic, but after that, each year became a little easier. Even in the most hectic days there was something fascinating and challenging about the whole picture. These children came from one- or two-room homes, where there was no place to play or to keep their things. They had very little knowledge of God and Jesus. They were hungry for stories and had heard none.

"Now, after eleven years of teaching, I cannot walk along the streets there without being greeted with the word 'Teacher!' by some child. This year my actual teaching is done at Robinson School, with a lovely group of children from well-to-do families. But I still supervise the Sol Street Kindergarten and am also director of a girls' club in a settlement-house project we are starting in that area. Two afternoons a week about forty girls come to sew and embroider and play under our supervision. About half of them were once my pupils in the McKinley Kindergarten. These still remember me as 'teacher.'"

As secretaries of Children's Work and other leaders look forward to guiding children in the study of Puerto Rico, they will find helpful background material in this issue of THE METHODIST WOMAN.

* See article "Missionary Materials for Children, 1948-49" in the June issue of THE METHODIST WOMAN.

FINANCIAL CONFERENCE REPORT

WOMAN'S DIVISION OF CHRISTIAN SERVICE—BOARD OF MISSION

Henrietta Gibson

Jurisdiction	CONFERENCE INCOME ON APPROPRIATIONS BY DEPARTMENTS							
	Adult	W. S. G.	Paid on Pledge 1948	Total Pledged 1948	Student	Youth	Children	Total on Appropriation 1948
Central:								
Atlanta	$ 118.80	$ 37.50	$ 156.30	$ 1,365.00	.....	.....	$ 1.58	$ 157.8
Central Alabama	223.00	5.00	228.00	950.00	.....	.....	.....	228.0
Central West	167.79	10.00	177.79	600.00	$ 4.00	8.00	1.50	191.2
Delaware	586.00	37.00	623.00	4,550.00	.....	197.00	6.00	826.0
East Tennessee	140.00	20.00	160.00	650.00	.....	.....	.....	160.0
Florida	.....	.....	.....	300.00	.....	.....	.....	.....
Lexington	223.45	23.00	246.45	4,050.00	.....	2.00	1.00	249.4
Louisiana	90.50	51.25	141.75	1,711.50	.....	.....	.....	141.7
Mississippi	265.16	25.00	290.16	1,000.00	.....	23.00	.....	313.1
North Carolina	267.65	.....	267.65	1,068.00	.....	.....	7.00	274.6
Savannah	113.00	.....	113.00	375.00	6.00	.....	5.00	124.0
South Carolina	141.78	.....	141.78	1,829.00	.....	10.00	10.00	161.7
South Florida	68.75	.....	68.75	275.00	.....	.....	.....	68.7
Southwest	.....	.....	.....	550.00	.....	.....	.....	.....
Tennessee	137.26	5.00	142.26	1,100.00	.....	21.19	1.00	164.4
Texas	773.43	38.75	812.18	2,050.00	3.00	38.86	11.00	865.0
Upper Mississippi	54.00	.....	54.00	402.00	.....	.....	.....	54.0
Washington	1,078.30	.....	1,078.30	5,000.00	.....	59.37	.....	1,137.6
West Texas	175.00	50.00	225.00	1,100.00	.....	.....	2.00	227.0
Total	4,623.87	302.50	4,926.37	28,925.50	13.00	359.42	46.08	5,344.8
North Central:								
Dakota	5,186.07	180.00	5,366.07	13,500.00	.....	104.92	58.48	5,529.4
Detroit	22,350.80	631.96	22,982.76	80,525.00	.....	857.49	139.55	23,979.8
Illinois	32,785.08	781.06	33,566.14	100,000.00	10.00	618.81	326.08	34,521.0
Indiana	20,656.01	1,199.00	21,855.01	66,000.00	.....	464.00	278.53	22,597.5
Iowa-Des Moines	18,722.90	667.95	19,390.85	61,000.00	.....	674.01	132.70	20,197.5
Michigan	13,731.55	472.60	14,204.15	59,000.00	.....	998.85	151.16	15,354.1
Minnesota	7,834.58	214.50	8,049.08	30,000.00	.....	77.13	99.67	8,225.8
North Dakota	4,210.89	76.25	4,287.14	9,775.00	.....	55.50	20.94	4,363.5
North Indiana	19,410.27	741.69	20,151.96	60,000.00	.....	829.50	320.77	21,302.2
North-East Ohio	35,092.11	1,694.41	36,786.52	130,000.00	.....	684.58	376.47	37,847.5
Northern Minnesota	7,502.20	960.00	8,462.20	30,000.00	.....	.....	192.24	8,654.4
Northwest Indiana	9,374.70	217.72	9,592.42	34,018.00	.....	596.00	75.97	10,264.3
Northwest Iowa	11,187.97	294.29	11,482.26	30,300.00	.....	143.50	69.59	11,695.3
Ohio	44,425.00	2,095.00	46,520.00	168,500.00	.....	2,095.00	560.00	49,175.0
Rock River	29,462.36	1,835.51	31,297.87	93,431.00	.....	597.00	157.33	32,052.2
Southern Illinois	8,934.72	812.90	9,747.62	28,000.00	.....	931.00	127.06	10,805.6
Upper Iowa	11,079.59	230.25	11,309.84	36,000.00	.....	453.53	129.51	11,892.8
West Wisconsin	5,276.88	217.04	5,493.92	19,000.00	.....	107.86	53.18	5,654.9
Wisconsin	6,823.08	75.60	6,898.68	27,450.00	.....	206.33	36.57	7,141.5
Total	314,046.76	13,397.73	327,444.49	1,076,499.00	10.00	10,495.01	3,305.80	341,255.3
Northeastern:								
Baltimore	25,367.99	611.95	25,979.94	85,000.00	.....	676.81	94.52	26,751.2
Central New York	9,071.00	296.00	9,367.00	39,000.00	.....	301.12	26.94	9,695.0
Central Pennsylvania	10,782.27	77.00	10,859.27	40,000.00	.....	628.60	35.27	11,523.1
Erie	10,896.64	24.00	10,920.64	50,000.00	.....	315.29	108.20	11,344.1
Genesee	9,697.83	250.95	9,948.78	43,500.00	.....	113.27	31.89	10,093.9
Maine	2,570.48	25.00	2,595.48	7,000.00	.....	15.50	6.13	2,617.1
Newark	9,859.62	528.93	10,388.55	50,500.00	.....	171.91	34.79	10,595.2
New England	3,929.75	30.50	3,960.25	27,662.00	.....	96.89	79.93	4,137.0
New England Southern	3,435.60	.....	3,435.60	18,000.00	.....	48.42	.....	3,484.0
New Hampshire	1,337.70	100.00	1,437.70	5,100.00	.....	.....	39.32	1,477.0
New Jersey	9,711.41	250.50	9,961.91	37,810.00	.....	122.64	34.91	10,119.4
New York	5,775.54	400.00	6,175.54	30,000.00	.....	30.00	39.50	6,245.0
New York East	10,760.55	534.56	11,295.11	41,450.00	.....	53.75	19.10	11,367.9
Northern New York	5,627.69	231.48	5,859.17	22,500.00	.....	114.65	12.50	5,986.3
Peninsula	8,253.98	17.34	8,271.32	27,000.00	.....	.....	37.29	8,308.0
Philadelphia	16,551.40	1 287.19	17,838.59	61,500.00	.....	417.24	133.53	18,389.3
Pittsburgh	22,189.70	199.75	22,389.45	77,000.00	.....	882.82	124.05	23,396.3
Troy	8,136.32	250.84	8,387.16	36,000.00	.....	284.39	18.00	8,689.3
West Virginia	23,808.55	1,191.45	25,000.00	91,000.00	24.00	1,413.04	131.82	26,568.8
Wyoming	7,363.99	135.18	7,499.17	36,000.00	.....	223.50	13.70	7,736.3
Puerto Rico Provisional	25.00	.....	25.00	.....	.....	.....	.....	25.0
Total	205,153.01	6,442.62	211,595.63	826,022.00	24.00	5,909.84	1,021.39	218,550.8
South Central:								
Central Kansas	20,836.93	1,785.09	22,622.02	80,000.00	.....	586.65	124.82	23,333.4
Central Texas	12,690.80	1,521.21	14,212.01	45,100.00	.....	413.35	38.42	14,663.8
East Oklahoma	7,046.63	599.11	7,645.74	28,500.00	.....	134.42	103.11	7,885.2
Indian Mission	163.00	.....	163.00	500.00	.....	.....	9.84	172.8
Kansas	12,629.14	662.58	13,291.72	50,000.00	.....	354.51	95.62	13,741.8
Little Rock	9,654.34	1,030.66	10,685.00	36,000.00	.....	206.50	35.54	10,927.0

OR FIRST THREE MONTHS—1948

ND CHURCH EXTENSION—THE METHODIST CHURCH

reasurer

DIVISION OF TOTAL RECEIPTS

General Appropriations	Conference Work	Total on Appropriations 1948	Total on Appropriations 1947	Week of Prayer	Supplies	Supplementary Gifts	Cultivation ¼ of 1c Per Member	Misc.	Total Receipts
$ 157.88		$ 157.88	$ 275.22	$ 5.00	$ 12.00				$ 174.88
228.00		228.00	116.81		4.00				232.00
191.29		191.29	184.00	6.13					197.42
413.50	$ 412.50	826.00	1,259.63	18.85	14.00		$ 12.00		870.85
160.00		160.00							160.00
249.45		249.45	257.50		9.00		2.50		2.50
141.75		141.75	94.15	6.01	2.01		25.00		283.45
313.16		313.16	304.00		37.00				149.77
274.65		274.65	271.00	5.00					350.16
124.00		124.00	190.00	12.00	24.00		7.00		286.65
161.78		161.78	215.05	45.40					160.00
68.75		68.75	67.00		10.00				207.18
			61.00						78.75
164.45		164.45	118.18		35.16				
865.04		865.04	551.34	41.93	38.86				199.61
54.00		54.00	45.00				4.25		950.08
1,137.67		1,137.67	1,391.83		24.40				54.00
227.00		227.00	146.50	32.00					1,162.07
									259.00
4,932.37	412.50	5,344.87	5,548.21	172.32	210.43		50.75		5,778.37
5,529.47		5,529.47	2,833.93	211.99	508.98				6,250.44
22,892.30	1,087.50	23,979.80	26,059.74	199.79	1,939.19				26,118.78
30,246.03	4,275.00	34,521.03	27,824.29	112.71	2,139.17	$ 296.80	88.78		37,158.49
21,714.04	883.50	22,597.54	23,480.95	63.27	928.50	1,310.00	64.40		24,963.71
19,162.56	1,035.00	20,197.56	16,940.10	53.25	1,919.59	477.00	96.00		22,743.40
15,354.16		15,354.16	16,823.16	6.50	2,038.51	225.00			17,624.17
8,225.88		8,225.88	8,406.32	21.40	1,621.70				9,868.98
4,363.58		4,363.58	3,633.51	3.25	309.00	151.50			4,827.33
19,802.23	1,500.00	21,302.23	20,841.73	130.65	1,375.08	75.00	62.64		22,945.60
30,897.59	6,949.98	37,847.57	39,544.87	155.19	2,986.53	2,525.00	110.00		43,624.29
8,654.44		8,654.44	8,630.00	68.74	676.82	100.00		$ 15.00	9,515.00
10,264.39		10,264.39	10,125.64	237.66	858.74				11,360.79
10,651.97	1,043.38	11,695.35	10,549.15	49.77	622.12	190.50	41.02		12,598.76
44,150.00	5,025.00	49,175.00	44,104.00	219.90	3,788.37	2,371.00	150.00	558.35	56,262.62
30,068.58	1,983.62	32,052.20	30,254.73	122.19	1,731.75	1,726.84	80.12		35,713.10
10,805.68		10,805.68	9,490.04	22.25	1,326.25	920.50	25.00		13,099.68
11,792.88	100.00	11,892.88	10,304.22	140.83	903.82	40.00		15.00	12,992.53
5,099.96	555.00	5,654.96	5,042.95	86.99	619.38				6,361.38
7,141.58		7,141.58	6,183.95	85.23	684.50				7,911.31
316,817.32	24,437.98	341,255.30	321,073.28	1,991.56	26,978.00	10,409.14	717.96	588.35	381,940.31
23,674.82	3,076.45	26,751.27	25,431.20	170.15	1,685.79	2,500.00	68.68		31,175.89
9,303.44	391.62	9,695.06	7,340.27	65.55	53.20				9,813.81
10,073.15	1,449.99	11,523.14	10,853.40	59.38	971.19			55.00	12,608.71
10,094.15	1,249.98	11,344.13	9,252.23	19.75	636.65	20.00			12,020.53
8,893.94	1,200.00	10,093.94	10,407.66	11.50	669.04	10.00			10,784.48
2,432.11	185.00	2,617.11	2,276.18	35.82	15.00				2,667.93
9,620.25	975.00	10,595.25	12,879.34	45.85	184.55	674.00			11,499.65
2,637.07	1,500.00	4,137.07	3,668.56	72.99	306.10	2,013.00	2.90		6,532.06
2,317.33	1,166.69	3,484.02	5,224.96	28.72	28.50				3,541.24
1,477.02		1,477.02	1,574.23		43.75				1,520.77
8,994.46	1,125.00	10,119.46	10,723.70	32.20	151.50	1,277.00	41.49		11,621.65
6,245.04		6,245.04	7,048.53	68.30	85.00				6,398.34
10,842.96	525.00	11,367.96	10,541.28	48.26	371.45			50.00	11,837.67
5,986.32		5,986.32	4,655.70	26.40	329.21				6,341.93
6,909.62	1,398.99	8,308.61	7,858.30	3.50	530.50				8,842.61
16,389.36	2,000.00	18,389.36	10,047.62	19.50	694.25				19,103.11
19,900.51	3,495.81	23,396.32	21,881.86	88.15	308.68	50.00		84.86	23,928.01
8,689.55		8,689.55	8,702.15	50.53	105.00		25.00	100.00	8,970.08
24,218.86	2,350.00	26,568.86	24,104.10	123.19	2,670.73		74.25		29,437.03
6,436.38	1,299.99	7,736.37	10,243.00	26.85	465.55	100.00	40.00		8,368.77
25.00		25.00							25.00
195,161.34	23,389.52	218,550.86	204,714.27	996.59	10,305.64	6,644.00	252.32	289.86	237,039.27
22,927.24	406.25	23,333.49	23,434.70	68.27	2,053.79	65.00	71.88		25,592.43
14,663.78		14,663.78	12,336.35		1,806.17	72.00	26.62		16,568.57
7,883.27		7,883.27	7,899.99		471.25	100.00	22.89		8,477.41
172.84		172.84	224.29	79.00		65.00			316.84
11,845.17	1,896.68	13,741.85	12,869.01	78.23	867.24	200.00			14,887.32
10,864.54	62.50	10,927.04	9,740.68		578.50	133.62			11,639.16

FINANCIAL CONFERENCE REPORT

WOMAN'S DIVISION OF CHRISTIAN SERVICE—BOARD OF MISSIONS

Henrietta Gibson

Jurisdiction	CONFERENCE INCOME ON APPROPRIATIONS BY DEPARTMENTS							
	Adult	W. S. G.	Paid on Pledge 1948	Total Pledged 1948	Student	Youth	Children	Total on Appropriation 1948
South Central (Continued):								
Louisiana	14,615.80	1,049.14	15,664.94	50,000.00	.....	370.28	73.36	16,108.58
Missouri	6,457.75	198.64	6,656.39	22,500.00	.....	153.34	18.18	6,827.91
Nebraska	13,929.66	363.08	14,292.74	68,000.00	.....	334.05	66.01	14,692.80
New Mexico	2,402.33	461.25	2,863.58	10,500.00	.....	39.75	22.01	2,925.34
North Arkansas	5,274.80	1,625.00	6,899.80	30,000.00	.....	96.97	26.11	7,022.88
North Texas	11,250.00	750.00	12,000.00	43,500.00	.....	250.00	37.50	12,287.50
Northwest Texas	10,672.28	779.34	11,451.62	31,500.00	.....	1,224.27	51.47	12,727.36
St. Louis	9,408.83	701.69	10,110.52	37,000.00	.....	93.17	68.94	10,272.63
Southwest Mexican	127.21	.....	127.21	500.00	.....	1.50	9.41	138.12
Southwest Missouri	11,809.09	810.10	12,619.19	37,000.00	.....	230.53	80.95	12,930.67
Southwest Texas	14,276.53	1,176.61	15,453.14	42,000.00	.....	228.12	.....	15,681.26
Texas	17,365.13	1,849.07	19,214.20	59,000.00	.....	1,131.28	154.60	20,500.08
West Oklahoma	10,860.00	1,320.00	12,180.00	45,000.00	.....	583.94	122.39	12,886.33
Total	191,470.25	16,682.57	208,152.82	716,600.00	.....	6,432.63	1,138.28	215,723.73
Southeastern:								
Alabama	11,060.86	927.06	11,987.92	48,000.00	.....	.....	69.63	12,057.55
Cuba Mission	.....	.....	.....	.....	.....	.....	.....	.....
Florida	26,270.64	2,121.25	28,391.89	73,000.00	.....	1,151.76	69.62	29,613.27
Holston	11,430.20	1,673.75	13,103.95	52,500.00	.....	999.49	50.02	14,153.46
Kentucky	9,216.00	1,089.44	10,305.44	32,000.00	.....	246.62	57.85	10,609.91
Louisville	8,758.28	910.85	9,669.13	40,000.00	.....	.....	40.16	9,709.29
Memphis	10,240.00	1,025.00	11,265.00	42,000.00	.....	.....	.....	11,265.00
Mississippi	9,494.88	1,479.27	10,974.15	38,000.00	18.26	690.58	51.60	11,734.59
North Alabama	17,684.76	1,830.00	19,514.76	60,000.00	8.65	702.10	58.37	20,283.88
North Carolina	19,846.36	2,131.14	21,977.50	68,000.00	.....	705.19	138.59	22,821.28
North Georgia	15,206.03	4,011.24	19,217.27	70,000.00	.....	643.58	135.95	19,996.80
North Mississippi	10,197.00	798.63	10,995.63	29,000.00	.....	587.47	19.53	11,602.63
South Carolina	8,208.25	739.80	8,948.05	30,000.00	.....	239.85	42.75	9,230.65
South Georgia	17,818.25	1,789.05	19,607.30	67,500.00	.....	407.08	37.72	20,052.10
Tennessee	9,020.90	1,229.10	10,250.00	41,000.00	.....	308.90	39.49	10,598.39
Upper South Carolina	11,841.71	959.28	12,800.99	40,000.00	.....	490.32	53.27	13,344.58
Virginia	32,024.44	673.55	32,697.99	110,000.00	.....	502.40	65.85	33,266.23
Western North Carolina	22,811.31	2,262.94	25,074.25	75,000.00	.....	666.43	83.06	25,823.74
Total	251,129.87	25,651.35	276,781.22	916,000.00	26.91	8,341.77	1,013.46	286,163.36
Western:								
Alaska Mission	122.25	.....	122.25	400.00	.....	.....	.....	122.25
California	15,291.00	669.50	15,960.50	48,000.00	.....	.....	101.82	16,062.32
Colorado	5,468.74	349.42	5,818.16	25,000.00	.....	92.83	40.30	5,951.29
Hawaii	.....	.....	.....	.....	.....	.....	.....	.....
Idaho	3,143.71	189.00	3,332.71	8,000.00	.....	17.00	7.38	3,357.09
Latin American Provisional	75.00	.....	75.00	100.00	.....	.....	.....	75.00
Montana	2,299.22	73.49	2,372.71	8,000.00	.....	86.00	53.88	2,512.59
Oregon	7,897.79	186.10	8,083.89	20,000.00	.....	119.25	97.40	8,300.54
Pacific Northwest	9,624.98	101.38	9,726.36	33,615.00	.....	216.25	99.64	10,042.25
Southern California-Arizona	41,197.05	1,761.53	42,958.58	140,000.00	.....	1,004.99	328.55	44,292.11
Utah Mission	208.52	.....	208.52	1,430.00	.....	31.05	.....	239.57
Wyoming State	940.00	60.00	1,000.00	4,300.00	.....	6.50	22.00	1,028.50
Total	86,268.26	3,390.42	89,658.68	288,845.00	.....	1,573.87	750.97	91,983.51
Total from Conferences	1,052,692.02	65,867.19	1,118,559.21	3,852,891.50	73.91	33,112.54	7,275.98	1,159,021.61
Other Income for Appropriations:								
Deaconess Pensions	.....	.....	.....	.....	.....	.....	.....	.....
Enrolled Missionary Pension Fund	.....	.....	.....	.....	.....	.....	.....	.....
Missionary and Deaconess Temporary Disability Fund	.....	.....	.....	.....	.....	.....	.....	.....
Interest Income Allocated from Endowments and Restricted Funds	.....	.....	.....	.....	.....	.....	.....	.....
Miscellaneous and Gifts for Appropriations	.....	.....	.....	.....	.....	.....	.....	.....
Student Fund	.....	.....	.....	.....	.....	.....	.....	.....
Other Designated Expendable Receipts:								
Bequests	.....	.....	.....	.....	.....	.....	.....	.....
Miscellaneous	.....	.....	.....	.....	.....	.....	.....	.....
Refunds	.....	.....	.....	.....	.....	.....	.....	.....
Transients	.....	.....	.....	.....	.....	.....	.....	.....
Grand Total	$1,052,692.02	$65,867.19	$1,118,559.21	$3,852,891.50	$73.91	$33,112.54	$7,275.98	$1,159,021.61

OR FIRST THREE MONTHS—1948

D CHURCH EXTENSION—THE METHODIST CHURCH

easurer

DIVISION OF TOTAL RECEIPTS

General ppropriations	Conference Work	Total on Appropriations 1948	Total on Appropriations 1947	Week of Prayer	Supplies	Supplementary Gifts	Cultivation ¼ of 1c Per Member	Misc.	Total Receipts
16,108.58		16,108.58	17,863.69	325.02	2,702.30	543.96	27.54		19,707.40
6,827.91		6,827.91	5,649.29	32.45	362.24	65.00			7,287.60
13,642.80	1,050.00	14,692.80	17,016.28	79.20	1,282.76	2,000.00	74.90		18,129.66
2,925.34		2,925.34	3,714.35		373.66		12.50		3,311.50
6,959.88	63.00	7,022.88	6,616.56		1,064.00	675.00	24.35		8,786.23
12,287.50		12,287.50	10,322.50		861.10	85.00	31.40		13,265.00
12,727.36		12,727.36	11,068.25	37.50	2,064.08	158.55			14,987.49
10,272.63		10,272.63	10,272.98	35.99	1,302.83	3,565.00			15,176.45
138.12		138.12	204.36						138.12
12,930.67		12,930.67	10,706.38	172.49	1,260.91	12.00			14,376.07
15,681.26		15,681.26	9,578.90	49.77	2,008.76	475.00			18,214.79
20,500.08		20,500.08	18,518.45	29.55	3,621.39				24,151.02
12,886.33		12,886.33	13,768.17	65.95	1,184.66	900.40			15,037.34
212,245.30	3,478.43	215,723.73	201,805.18	1,053.42	23,865.64	9,115.53	292.08		250,050.40
12,057.55		12,057.55	11,111.45	216.25	848.99				13,122.79
29,613.27		29,613.27	29,974.41		2,170.82	8.65	47.85		31,840.59
14,153.46		14,153.46	13,415.54		3,522.13				17,675.59
10,609.91		10,609.91	10,901.15	85.31	1,086.11		24.00		11,805.33
9,709.29		9,709.29	10,809.36		76.03		20.15		9,805.47
11,265.00		11,265.00	10,600.64						11,265.00
11,734.59		11,734.59	11,417.50	59.37	1,828.22	325.00			13,947.18
20,283.88		20,283.88	14,514.44	76.96	2,598.95	15.00	40.33		23,015.12
22,821.28		22,821.28	22,314.89		2,948.72	56.00			25,826.00
19,996.80		19,996.80	18,081.21		1,795.75	999.00	250.00		23,041.55
11,602.63		11,602.63	11,520.21		688.86				12,291.49
9,230.65		9,230.65	9,928.31	475.06	2,213.56			240.00	12,159.27
20,052.10		20,052.10	21,814.82	97.15	2,064.64	150.00	40.12		22,404.01
8,956.58	1,641.81	10,598.39	9,222.29	43.33	57.00	3,013.36			13,712.08
13,344.58		13,344.58	9,572.23	213.33	906.05	748.90			15,212.86
33,266.24		33,266.24	30,975.10	402.49	123.20	500.00	95.00		34,386.93
25,823.74		25,823.74	27,022.75	333.03	3,221.64	200.00			29,578.41
284,521.55	1,641.81	286,163.36	273,196.30	2,002.28	26,150.67	6,015.91	517.45	240.00	321,089.67
122.25		122.25	93.75		100.00		1.00		223.25
15,762.32	300.00	16,062.32	15,989.18		965.63	225.00	41.65		17,294.60
4,771.28	1,180.01	5,951.29	5,546.93	52.03	381.57	123.32		50.00	6,558.21
			470.67						
3,357.09		3,357.09	3,175.27		350.50		4.87		3,712.46
75.00		75.00							75.00
2,325.09	187.50	2,512.59	2,335.60		176.95	50.00			2,739.54
8,050.55	249.99	8,300.54	6,278.41		1,184.71		20.00		9,505.25
8,258.90	1,783.35	10,042.25	10,837.81	53.68	906.50				11,002.43
36,917.09	7,375.03	44,292.12	40,366.71		2,348.09	3,355.45			49,995.66
239.57		239.57	351.88	1.00	19.15				259.72
1,028.50		1,028.50	1,530.00		128.00				1,156.50
80,907.64	11,075.88	91,983.52	86,976.21	106.71	6,561.10	3,753.77	67.52	50.00	102,522.62
1,094,585.52	64,436.12	1,159,021.64	1,093,313.45	6,322.88	94,071.48	35,938.35	1,898.08	1,168.21	1,298,420.64
13,818.09		13,818.09	14,397.82						13,818.09
301.20		301.20	352.24						301.20
1,930.00		1,930.00	1,655.00						1,930.00
2,926.12		2,926.12	1,187.24						2,926.12
18,975.41		18,975.41	17,592.30						
								7,291.50	7,291.50
				5.00	1,303.89	10,412.68		13,173.73	24,895.30
								23,952.13	23,952.13
								4,203.02	4,203.02
$1,113,560.93	$64,436.12	$1,177,997.05	$1,110,905.75	$6,327.88	$95,375.37	$46,351.03	$1,898.08	$49,788.59	$1,377,738.00

INTRODUCING THE YEAR'S THEME:

"By His Light Shall the Nations Walk"

Program Suggestions by MRS. H. W. BLAND DETWILER

His Light—Nations—Shall Walk! What a satisfaction, what a stimulation, to know the answer to the *world's* problems!

Action is required in order to give light. Whether we push a button, touch a match to a lantern, set a candle aflame, or light a huge campfire, we must do so by *action* and *desire* to create a light.

"*Ye* are the light of the world." Therefore Jesus gives us opportunity, tremendous responsibility, and a priceless privilege. Huge areas of dense darkness cannot hide a tiny light!

The Cover of Program Material 1948-1949

Study it for inspiration, detail, for what it can do, how it can be used in the life of your society.

Several years ago at the Northern Baptist Convention, there was a wonderful meeting in Atlantic City's Convention Hall. The huge platform was bare, save for a center focus: a glass, 10 feet by 4 feet, on which had been painted Holman Hunt's "The Light of the World." A strong light from the back was thrown on the *lantern* in Christ's hand, and the rays from that concentrated light cast a diffused and mystical glow over the rest of the picture. On either side of the painting were banks of beautiful ferns.

General Suggestions. Lights of all kinds: lanterns, candles, oriental lamps, torches, colored bulbs, floor lamps. Every meeting should speak through contrasts in lighting. (*The Use of Candles in Christian Fellowship,* by Rev. William H. Leech, $1.25. Order from The Methodist Publishing House.)

Appropriate pictures: "The Light of the World"—Holman Hunt; "Christ Knocking at the Door"—Sallman; "Among the Lowly"—L'Hermitte.

Music: "Thou, Whose Almighty Word," theme hymn (*The Methodist Hymnal,* No. 477); anthem, "Send Out Thy Light," Gounod.

Program Suggestions for September

"The World Council of Churches"—a very wonderful topic and so timely. How fortunate we are to have such an able writer! Miss Applegarth is an expert in the theory and practice of program building. Her excellent suggestions on page 2 of *Program Material,** make you want to drop everything else and get to work.

Both Program A and Program B are so well planned You may want to take all you can from A and adapt it to your local situation, or you may use B intact. The arrangement of different levels for the speakers is such a good idea; the manila folders are clever. The dates, conferences, and place of each would make an enlightening *permanent* chart; or small placards with the above data might be thumbtacked to each table.

There are several ideas which I should like to present:

1. Attention should be called to the word "Church's" in our hymn for the program. How much strength there is in that word when we realize it is singular!

2. Bishop Brent's remarks, beginning, "In our hearts . . . ." (page 5, third speaker), would be most impressive if given by a male voice, the speaker unseen.

3. On page 7 there is another dramatic moment! After singing "Elect from every nation," let us stop and listen as five voices softly call the names: "Stockholm"—"Lusanne" — "Oxford" — "Edinburgh"—"Utrecht"! Then continue the singing, "Yet one o'er all the earth."

The *atmosphere* surely ought to be one of lights—unusual light. If small tables are used as suggested, a light or lights on each would be effective. These could be turned on as the voice of the speaker is heard. A more striking effect would be produced by having one candle or light on the first table, two on the second table, etc. Or use different types of lights on or by each "conference" table. Extinguish all the other lights in the room, in order to focus attention on each "conference" and emphasize the contribution which it made.

The meeting might close by candlelight, with one large friendship circle; or have the members of each circle go apart to pray for our Woman's Society, our church, our world.

Invitations may be as numerous as there are kinds of lights in the world! Each circle may wish to choose a certain kind of light to be used on invitations or programs for the entire year.

I. The introduction of our year's theme, both for worship and for program material.

II. The covers of both *Worship Services** and *Program Material,** and the theme hymn.

III. The program proper.

Perhaps you might introduce this glorious theme at a tea! Or it might be better for some societies to present the theme at a Sunday evening worship or a midweek service. There are three wonderful texts on light: (1) our theme verse; (2) our worship verse, Matt. 5: 14; (3) the last phrase of our theme hymn, "Let there be light."

* Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and Distributing offices. Packet containing two booklets, Program Material and Worship Services, 60 cents. Program, 50 cents each; two for 75 cents. Worship Services, 15 cents each; ten for $1.25.

A New Look—At Local Church Activities

(*Continued from page 25*)

Society of Christian Service. Special subcommittees may be appointed as need arises."

The new plan differs from the plan of the previous two quadrenniums at the point of *finance*. The clear directive as to money-raising responsibility has been given! The Finance Committee assumes this entire function. The "fellowship" emphasis has been added to the function of the secretary and her committee. The responsibility of the secretary of Christian Social Relations and Local Church Activities is too heavy unless she follows the lead of the by-law directive and requests the society to appoint a committee at once, in societies where where no such committee exists.

In smaller societies individual members of the committee may be assigned special responsibilities. In the larger societies individuals may be made *chairmen of subcommittees* with special functions. In one large society where such a plan has been working the secretary has twelve members on her committee. They meet monthly, just prior to the monthly business meeting of the society, and make their plans for action that must be brought to the society for approval. They have only three subcommittees, all of which bring their matters to the whole committee each month for clearance and recommendation for report to the society as a whole. These subcommittees in this society are for (1) Legislation and Social Action, (2) Church "Housekeeping" (with responsibility for flowers for the church, kitchen *activities*—preparing luncheons, dinners, etc., and checking parsonage needs), (3) Visitation and fellowship. This committee of twelve, divided into subcommittees, serves as a "nucleus" only! Its great effectiveness would be lost if large numbers of the various members of the twelve circles (one member of the committee is from each circle) did not join in the various activities *initiated* by this committee. The same principle should work on a smaller scale in small societies.

Changes in the Organization

(*Continued from page 26*)

of the Woman's Society is not to be partially met by the pledge of the Guild, but is to be *increased* by the amount of the Guild pledge. A similar change occurs in reporting membership. Guild membership is *added* to that of the Woman's Society to give the total adult membership.

5. With the major responsibility of securing funds lifted from the Committee on Christian Social Relations and Local Church Activities it is possible for the members to assume another responsibility in its place, that of the Fellowship Committee. This phase of the society's program fits well into the work of the Committee on Christian Social Relations and Local Church Activities and at the same time it makes necessary one less committee, the Fellowship Committee, thus simplifying somewhat the organizational setup.

6. One other change which serves the same purpose of "unifying and simplifying" is the assuming by the Program Committee of the duties of the Study and Action Committee. The Study and Action Committee has been made up of the secretary of Missionary Education, the secretary of Christian Social Relations and Local Church Activities and the secretary of Spiritual Life. These three officers, with the addition of the vice-president and the secretary of Literature, also form the Program Committee. It seemed that the function of the Study and Action Committee could well be assumed by the Program Committee and that this committee should consider all plans and make recommendations for the study and action program of the society.

Another change in the by-laws also makes clear that the Program Committee supervises the programs not only for the monthly meeting but for other meetings of the Woman's Society of Christian Service.

7. There is an addition to the by-laws which provides for the creation of the Missionary Personnel Committee in the local society, composed of the secretary of Youth Work (who is chairman), the secretary of Student Work, and a representative of the Wesleyan Service Guild, the president, and the local pastor. Its duty is to create an interest in the need for missionaries and deaconesses and to give information as to necessary qualifications and procedures.

8. Another new by-law sets up the Committee on Christian Social Relations and Local Church Activities in the local society and defines its duties.

Changes in District, Conference, and Jurisdiction Societies

A few major changes in the district, conference, and jurisdiction organizations will, we believe, make a more smoothly functioning organization. One action which affects the treasurers on each of the above levels (as well as the local) is that her term of office is not to exceed eight years.

An amendment to the by-laws defines the Executive Committee of the jurisdiction and the conference society as the co-ordinating group for the total educational and promotional program in the jurisdiction and conference, respectively.

The purpose of the Jurisdiction and Conference School of Missions and Christian Service is defined. The personnel of the committee is changed somewhat. Provision is made for the election of a chairman annually and responsibility for formulating and effecting the plans of the committee is delegated to the person, or persons, charged by the by-laws for that particular phase of the education and cultivation program.

There is an amendment to the constitution of the jurisdiction society which provides that *all* (the previous provisions was for two) of the bishops of the jurisdiction shall be members of the Jurisdiction Society of Christian Service.

Another amendment will increase the membership of the Executive Committee of the conference by the addition of "all members of the Woman's Division of Christian Service residing within the conference." The Division provides the expenses for the attendance of Division members to at least one meeting of the Conference Executive Committee annually.

On the conference level the Study and Action Committee is retained but with its duties somewhat changed and clarified.

In the district, provision is made for a secretary of Missionary Personnel, whose duties are to create an awareness of personnel needs; counsel youth; channel the names of prospective candidates to the conference secretary, and work through the Missionary Personnel Committee of the local church.

While the changes in the organization are not many, it is believed that they will result in a more compact organization, will eliminate overlapping, and will contribute to a more efficient Society of Christian Service, all of which will enable it to carry out more effectively the purpose of building "A World Christian Community."

PROGRAM FOR ADULTS

September, 1948, through August, 1949

By His Light Shall the Nations Walk

Packet, 60 cents

The packet contains two booklets, *Program Material* and *Worship Services.* In the program book, there are two versions of each monthly program, a simplified plan for small societies and the regular material. Packet, 60 cents.

Program Material. 50 cents each, two for 75 cents.

Worship Services. 15 cents each, ten for $1.25.

(Spanish edition—*Program Material* and *Worship Services* under one cover—50 cents. Publication date to be announced.)

WEEK OF PRAYER AND SELF-DENIAL October 25-31, 1948

(Available about August 1)

Poster. 5 cents.

Gift Envelope. Free.

Leader's Handbook. Contains the information needed by the committee that plans the Week-of-Prayer observance. It has the general plans for two services during the week. (1) The Quiet Day, which may be held during, before, or after the Week of Prayer; (2) The Program Meeting—information regarding centers of work at home and abroad which will receive the Week-of-Prayer offering this year: Latin-American Community Center, San Marcos, Texas; Wesley Community House, Robstown, Texas; Garden Creek Community House, Oakwood, Virginia; Lavinia Wallace Young Mission, Nome, Alaska; China—middle schools and nurse-training schools. 10 cents, 3 for 25 cents.

Worship Service for the Program Meeting, "Light and Life to All He Brings." 2 cents, 25 for 35 cents.

A Service of Worship for a Quiet Day. Designed primarily for the group planning the service and for the conductor of the Quiet Day. This pamphlet contains five meditations and all the worship features for the Quiet Day. Copies for everyone should be available *after* the service. 10 cents, 15 for $1.

An Order of Worship for a Quiet Day. The material in this leaflet has been lifted from "A Service of Worship for a Quiet Day." Each person attending should be given a copy to use during the service. 3 cents, 25 for 60 cents.

Prayer Card. Subjects for prayer for each day are indicated on the card. The prayers are built around the recipients of Week-of-Prayer gifts. 1 cent each.

Note: Conference secretaries of Literature and Publications will send each society in the local church a free packet containing each one of the above EXCEPT the poster. Free packets cannot be obtained from Literature Headquarters. Orders for the above literature must be in our offices by October 15.

APPROVED STUDIES 1948-49

For Adults

Theme: America's Geographical Frontiers

On Our Own Doorstep. By Frank S. Mead. 90 cents.

A Guide for Leaders of Adult Groups. By Bettie S. Brittingham. 35 cents.

Theme: China in the Asia of Today

China—Twilight or Dawn? By Frank W. Price. 90 cents.

A Guide for Leaders of Adult Groups. By Margaret Shannon. 35 cents.

Theme: The Bible and Human Rights

The Bible and Human Rights. A packet. Included in it are the book, *The Bible and Human Rights,* by Kathleen MacArthur; *A Guide for Teaching "The Bible and Human Rights,"* by Mrs. Edmund D. Soper; and a pamphlet prepared by the American Jewish Committee. 90 cents.

Theme: Growth of the Spiritual Life

Newness of Life. By Estelle C. Carver. The text of this course interprets the truths of some of the miracles of Jesus for modern living. With a perception which comes from an intimate relationship with God, the author shows how life may be made more meaningful. Those who study this book prayerfully should find a source of strength that will indeed give them newness of life. 50 cents.

A Guide on "Newness of Life." By Marie Welles Clapp. 15 cents.

YOUTH PROGRAM

September, 1948, through August, 1949

Build Ye the Road

Twelve worship services and twelve programs for a World Friendship Group of Girls in the Commission on Missions and World Friendship to study the work of the Woman's Society of Christian Service. 65 cents. (Available August 1.)

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